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WATTS HALL.

Union Theological Seminary in Virginia

Centennial Celebration

Union Theological Seminary in Virginia

Centennial Celebration

October Thirteenth and Sixteenth,
Nineteen Hundred and Twelve.

Richmond, Virginia
1912.

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THE CENTENNIAL CELEBRATION.

The one hundredth anniversary of the founding of Union Theological Seminary in Virginia was celebrated with suitable exercises on Sunday, October 13 and Wednesday, October 16, 1912. On Sunday two addresses were delivered in the Seminary Chapel, one on "The First Fifty Years" and the other on "The Last Fifty Years."

On Wednesday, the two controlling Synods having previously taken order for a joint celebration at that time, the Synod of North Carolina came by special train from Goldsboro to Richmond, where the Synod of Virginia was in session, and the two bodies repaired to the beautiful campus in Ginter Park for the exercises of the afternoon. A large tent had been erected to afford shelter in case of rain, but it was a perfect autumn day, and on the green lawn, "under this October sun," some fifteen hundred persons assembled. One thousand of these, the more direct representatives of the Synods, wore souvenir badges in the Seminary colors, blue and white, which bore a picture of Watts Hall, the date of the celebration, and the college toast—"*Vivat, crescat, floreat Semenarium!*" One hundred wore besides on the lapels of their coats bows of white ribbon. These were the present students of the Seminary and the printed programme stated that the students could thus be identified and that they would be glad to show visitors about the grounds and buildings and to give any information desired.

The President of the Seminary opened the exercises with the following words of welcome:

Never before in all her long history has the old Seminary had the happiness of welcoming home at one time so many of her scattered sons and folding them in her motherly embrace. In 1899 we had the honor of a visit in these halls from the General Assembly, and it so happened that nearly half of the commis-

sioners then present were former students of this Seminary. In 1905 we had the pleasure of entertaining in the same way the Synod of Virginia, three-fourths of whose ministerial members were alumni of the Seminary. But neither of those occasions equalled this in the number of old students present. To all these, her sons, who have gathered to-day under the ancestral roof-tree, she extends a loving welcome and upon all she pronounces a motherly benediction. And to those who are not her sons but her nephews, sons of her sister seminaries, she extends a welcome no less warm and cordial. To the ruling elders also of the two great Synods, to the elect ladies who have favored us with their presence in such large numbers, and to the hundreds of our visitors who have come to the Seminary's crowning to rejoice with her, she extends a glad and grateful greeting. To everyone of you she says in the genial words of Horace, "Tibi splendet focus." Nay to everyone of you she says in the warmer language of Scripture, "Come in, thou blessed of the Lord, wherefore standest thou without?"

Felicitous responses were made by the Moderator of the Synod of North Carolina, the Rev. W. McC. White, D. D., and the moderator of the Synod of Virginia, the Rev. E. T. Wellford, D. D.

Mr. George W. Watts, "President of the Board of Trustees and the greatest benefactor of the Seminary," was then presented as the presiding officer of the occasion. The hymn, "O God of Bethel," was sung, and the great congregation was led in prayer by the Rev. T. S. Wilson, D. D., grandson of the Rev. S. B. Wilson, D. D., who was for twenty-eight years a professor in the Seminary. The addresses of Dr. R. F. Campbell, Dr. D. M. Sweets and Dr. T. H. Rice on Union Seminary in the Pastorate, in Religious Journalism, and in Theological Education and Religious Thought, and the Poem of Dr. W. H. Woods, were all listened to with eager interest and are given in full in the following pages. This part of the programme was closed with the Benediction pronounced by Rev. Dr. R. P. Kerr, of Baltimore.

Refreshments were served from the Refectory from 5 to 6 o'clock, the buildings and grounds were illuminated, and a reception was given in Richmond Hall by officers of the Board

THE SYNOD OF VIRGINIA.

of Trustees, members of the Faculty, and ladies of the Seminary Community, assisted by Mrs. M.V. Terhune ("Marion Harland", of New York. It was a truly delightful social commingling, and hundreds of old friends met who had for years been widely separated.

The exercises were resumed at 8 o'clock in the City Auditorium. No other building in Richmond would have held the crowd. The city papers described it next morning as "a monster mass meeting." The Presbyterians turned out in unprecedented numbers to show what they thought of their Seminary and to listen to the various addresses. There were nearly three thousand of them, including the largest number of Southern Presbyterian ministers ever gathered in one place. After the singing of the hymn, "I love Thy Kingdom, Lord," the congregation was led in prayer by the Rev. P. H. Hoge, D. D., son of Dr. Wm. J. Hoge, one of the former professors in the Seminary, and great grandson of Dr. Moses Hoge, the first professor.

The greetings of our sister seminaries in the South were happily presented by Dr. McPheeters of Columbia, Dr. Vinson of Austin and Dr. Hemphill of Louisville, and the written greetings of thirty-five other seminaries, colleges and universities were announced by the Rev. Prof. T. R. English, D. D. Besides these there was a great number of letters from the old students and other individuals which were not intended for publication but which gave profound pleasure by their warm and affectionate greetings.

The Hon. Wm. Hodges Mann, who was introduced as the author of the statement that he regarded it a higher honor to be an elder in the Presbyterian Church than to be the Governor of Virginia, made a hearty and ringing address of welcome, to which the moderators of the two Synods responded in a way that won all hearts.

The two main addresses of the evening were made by Dr. Egbert W. Smith and Dr. James I. Vance on Union Seminary in Home Missions and Union Seminary in Foreign Missions, and are printed in full in the following pages.

Mr. John S. Munce, representing the Board of Trustees, announced that Mrs. Nettie F. McCormick of Chicago had that

day telegraphed a hearty message of congratulation to the President of the Seminary, saying that she wished to give to the Endowment $10,000 in memory of her husband, Cyrus H. McCormick, Sr., and that Mr. George W. Watts had also marked the occasion by making, far ahead of time, the final payment of $15,000 on the $45,000 pledged by him for the establishment of the Walter W. Moore Foundation.

With the singing of the Doxology and the pronouncing of the Benediction this memorable celebration, successful and happy in every particular, was brought to a fitting close.

THE FIRST FIFTY YEARS.

By the Rev. President Walter W. Moore, D. D., LL. D.

2 Timothy 2:2—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"The things that thou hast heard of me"—that is, the essentials of the Christian faith publicly committed to Timothy's trust as a minister of the gospel. "Among many witnesses"—meaning the presbyters who had taken part in Timothy's ordination. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In these words the apostle states the two fundamental qualifications of ministers of the gospel. They must be men of character, and they must be men of capacity. First, they must be men of character, Christian character, trustworthy men, or, to use his own word, "faithful" men; and, secondly, they must be men of capacity, "able to teach others also," as he expresses it—that is, they must be men of the requisite intellectual force and training to instruct their fellow-men. Not every good man is called to preach. Piety is an indispensable qualification for the ministry, but it is not the only qualification. Besides piety, the minister must have a well disciplined and well furnished mind and the power to make the truth clear to other minds and to impress it on other hearts.

The branch of the church to which this Seminary belongs has always paid large attention to the proper preparation of the minister for the duties of his office. The educated minister is central to our activities. A man of intelligence and attainments and force in the pulpit is essential to fully organized Presbyterian worship and work. The Protestant ideal of public worship is quite different from that which obtains among Roman Catholics. In Roman Catholic worship the principal function-

THE SYNOD OF NORTH CAROLINA.

ary is a priest, who claims to offer sacrifice and who performs the ceremonies of an elaborate ritual. The appeal is chiefly to the senses and the aesthetic sensibilities. Protestants, on the other hand, hold that the minister is not a priest at all but a teacher. His function is not the performance of ceremonies, but the inculcation of truth. The Protestant churches make their appeal to the mind rather than to the senses. They rely upon ideas rather than ceremonies, because they are convinced that it is only by the intelligent apprehension of the truth that the spiritual life can be truly nourished and developed. The difference appears even in their respective styles of church architecture. The central thing in a Roman Catholic church is the altar; the central thing in a Protestant church is the pulpit. In other words, Roman Catholic churches are built for ceremonies and Protestant churches are built for preaching. It is not without significance that our own church in particular has been historically not a builder of cathedrals, but a builder of schools and colleges and seminaries.

Now, since according to this view the principal functionary of Christian worship is a trained minister, and since his main business is the exposition of Scripture and the inculcation of truth, it follows that the making of trained ministers is for us a vital matter. It has been so recognized throughout our history. We have uniformly insisted upon the thorough education of our religious leaders, so much so indeed that generally speaking the public mind associates with Presbyterian ministers the ideas of intellectual stamina and ample learning.

How has our church in this Western World endeavored to meet the need for the broad and thorough training involved in this Pauline conception of the ministerial office? The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland. For many years the ministers of their various congregations were drawn from beyond the seas. As the church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. This necessity was accentuated by the American Revolution. The political separation from the

mother country made it clearer than ever that we could not depend for a permanent supply of ministers upon the universities of the Old World, three thousand miles away, in what was now a foreign land, and in an atmosphere largely out of sympathy with American ideals. Accordingly, academies and colleges were established from time to time during the eighteenth century at various places in this country, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institutions received their theological training by serving a sort of apprenticeship under approved divines here and there throughout the country who directed their studies. But this plan also was presently seen to be inadequate, especially after the great revivals of 1799-1804, and it became apparent that the only way in which the demand could be met was to organize regular institutions for theological education.

The first definite step in this direction in the American Presbyterian Church was taken in 1789, when a class of seven or eight young men began a systematic course of study in theology under the instruction of the Rev. Wm. Graham, the Rector of Liberty Hall Academy, near Lexington, Va., the forerunner of Washington and Lee University. Two years later (1791) the Synod of Virginia appointed Mr. Graham to give regular instruction in theology, and at the same time projected a plan for the raising of funds to maintain a permanent system of theological education. Mr. Graham comtinued to teach theology till his resignation of the rectorship of Liberty Hall Academy in 1796. The Synod's plan of securing funds for a permanent theological school not being promptly carried out, the Presbytery of Hanover began to move in the matter. It determined to raise an endowment for this purpose which should be under its own control, and in 1797 it adopted a plan drawn up by the Rev. Archibald Alexander for the education of ministers. But still the enterprise halted. The school failed to materialize. The needed leader and organizer had not yet appeared, the man who should realize the dreams and hopes of both the Synod and the Presbytery.

But in 1806 the man for the crisis did appear in the person of a young minister only twenty-nine years of age, who had

been in the ministry only about two years, and who was at that time pastor of Cub Creek Church in Charlotte county. His name was John Holt Rice. To him more than to any other man "the Presbyterian Church in the United States" is indebted for the existence of its leading seminary. He was not its first professor, but he was its real founder. His first connection with the work was in the capacity of agent to secure funds. The Presbytery of Hanover had the discernment to see that, young as he was in years and experience, he was the man to realize the hopes it had so long cherished in regard to a permanent theological seminary. The memorable action which put him formally, as he was already actually, in the lead of the movement, was taken in 1806. In April of that year, to quote from the official Minutes: "The Presbytery of Hanover taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures and the prevalence of ignorance and error, on motion, resolved:

"1. That an attempt be made to establish at Hampden-Sidney College a complete theological library for the benefit of students in divinity.

2. That an attempt be also made to establish a fund for the educating of poor and pious youth for the ministry of the gospel.

3. That the Rev. Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, John H. Rice, Major James Morton, Major Robert Quarles and Mr. James Daniel be a Standing Committee to manage this business and make report to Presbytery at its usual meetings.

4. That whatever funds are raised by the committee shall be vested in the trustees of Hampden-Sidney College. The appropriation of all such funds, however, shall forever remain with the Presbytery."

On the 30th of April, 1806, this committee met and appointed Mr. Rice a special agent to solicit donations in books and money for the objects proposed throughout the whole State; upon which he repaired to Richmond and afterwards proceeded to Norfolk to secure the desired aid in behalf of the infant institution, and by the spring of 1807 funds to the amount of $2,500

were raised for this purpose. In the same year the presidency of Hampden-Sidney College becoming vacant by the removal of the Rev. Archibald Alexander to Philadelphia, the Rev. Moses Hoge, of Shepherdstown, Va., was unanimously chosen to fill the vacant office. The vote of the trustees was accompanied by pressing letters from the brethren of the Presbytery, one of whom, himself a trustee of the College, says: "What I wish to present to you for your serious consideration is the importance of our theological school. For some years to come the head of the theological school must be the president of Hampden-Sidney College. Now, the eyes of all who are, at the same time, a friends of this institution and acquaintances of yours, are directed to you as the fittest person in the compass of their knowledge for a professor of divinity." His biographer states that "the prospect of usefulness which seemed to be extended before him by the projected establishment of a theological seminary at Hampden-Sidney was, as he repeatedly informed his friends, the reason why he decided to remove thither." In a letter, dated January, 1810, Dr. Hoge says: "It was chiefly from a regard to a theological seminary lately established at this place that I was induced to accept the presidency of Hampden-Sidney College. Of that seminary you have probably seen some account in the public prints. It has already been useful, and will, there is reason to expect, continue to be so for ages to come." In August, 1812, he writes: "We have now nine or ten who intend to preach the gospel, and about the same number of my alumni are now preaching." It is clear, therefore, that the Seminary was already in existence and doing good work even before the formal action of the Synod of Virginia in 1812. But in that year the Synod "Unanimously resolved on the establishment of a theological seminary and unanimously concurred in the appointment of Dr. Hoge as their professor," and thus, as his biographer states it, "The seminary instituted by the Synod embosomed the project of the Presbytery of Hanover."* Satisfactory arrangements were made with the trustees of the College, by which Dr. Hoge could perform the duties of both the

*MS. "Life of Moses Hoge, D. D., by his son, Rev. John Blair Hoge.

presidency and the professorship of theology, and for the remaining eight years of his life he prosecuted the work with signal ability and success, sending more than thirty young men from his classes into the ministry.

The first professor in this Seminary, then, as established by the Synod of Virginia in 1812, was Moses Hoge. He was a man of mark as saint and scholar and preacher. "Of his own experience he said that he had never known the time when he had not loved the Lord, yet he never knew the time when he thought he loved Him as he ought." The power of his Christian character is well illustrated in the remark of John Randolph, of Roanoke, that there were only two men who could bring quiet to a certain court green on court day—Patrick Henry by his eloquence, and Dr. Hoge by simply passing through. He exercised a wide influence in his time by his writings and did much to stem the tide of French infidelity which at that time swept over this country. But it is as a theological teacher that the church is most deeply indebted to him. No less an authority than Dr. Robert L. Dabney has declared that it was Moses Hoge who impressed upon the Virginia ministry that moderate type of evangelical Calvinism that has ever since distinguished it. Archibald Alexander, too, was in his youth indebted to him for more correct views of divine grace in regeneration and thus Princeton also felt his impress.* He was the progenitor of a line of brilliant and powerful preachers of his own name, who for three generations have rendered service which proves them to be worthy sons of their honored sire.

Dr. Hoge died in the summer of 1820, and at the following meeting of Synod, Dr. Archibald Alexander was appointed to succeed him as professor of theology. He declined the appointment, and the Synod, after trying in vain for two years to fill the place (a task rendered the more difficult, doubtless, by the fact that Dr. Hoge's successor in the presidency of the College was a layman), transferred the Seminary, with the funds which had been collected, to the Presbytery of Hanover, in trust, to hold the same for the object of its founders under its

Moses Drury Hoge, His Life and Letters, by Peyton H. Hoge, pp. 6-7.

Moses Hoge

own managenent, but subject to the supervision and control of the Synod; and in obedience to the call of the Moderator, the Presbytery met in Prince Edward on the 16th of November, 1822, accepted the trust, reorganized the Seminary, appointed a new Board of Trustees, and having solemnly invoked the direction of Almighty God, unanimously elected as its professor the Rev. John Holt Rice, D. D., pastor of the First Presbyterian Church, of Richmond.*

Dr. Rice had just been elected to the presidency of Princeton College. He declined the call to New Jersey, though at a great pecuniary sacrifice, and in 1823 announced his acceptance of the Presbytery's appointment as professor in the Seminary. He was then recovering from a severe and protracted illness, and, with a view to recruiting his health, he made a journey by sea to New York, traveling thence to Saratoga Springs and other points, and improving the opportunity thus afforded to raise additional funds for the young Seminary, in Albany, Boston, Philadelphia, Baltimore, Fredericksburg and other places, and therefore did not reach Hampden-Sidney till the autumn. Finding that no accommodations had yet been provided for him, he accepted the invitation of President Cushing, of the College, to lodge with him temporarily, and soon after opened his school of the prophets, with three students (Jesse S. Armistead, Robert Burwell† and Thomas P. Hunt), in one end of a small house in President Cushing's yard, the other end of which was used as a kitchen.

On Thursday, January 1, 1824, the Board of Trustees met in the College church, and in the presence of a large congregation the Seminary was formally reopened; Dr. Rice was regularly installed as Professor of Theology, and delivered a discourse appropriate to the occasion, based upon 2 Timothy 3:17—"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

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*Memoir of the Rev. John Holt Rice, D. D., by Wm. Maxwell.
†Great-grandfather of Mr. B. R. Lacy, Jr., one of our present students.

The whole endowment of the Seminary on the day of its reopening consisted of about $10,000. There was in addition a contingent fund of about $1,000 per annum, made up of contributions from the churches of the Presbytery. But there was no building as yet, nor even a site for one. Both, however, were soon provided, thanks to the ability and energy of the indefatigable founder. The first building, a three-story brick structure, which is now the eastern end of the old Seminary building at Hampden-Sidney, was finished in 1825.

In 1826 the Seminary was taken under the care of the General Assembly, the trustees of that body taking charge of the funds; and in 1827 the Presbytery of Hanover surrendered the institution to the joint managenemt and control of the Synods of Virginia and North Carolina. In commemoration of this copartnership, its name was changed to Union Theological Seminary. From the time of this happy association of the two Synods in its support and control, there was a more rapid increase in students, funds and equipment. Dr. Rice toiled terribly at his task. He literally worked himself to death that the institution might succeed. It did succeed. He lived but seven years after beginning his work as professor, yet in that short time he made it one of the foremost theological schools of the country, securing for it a large building for lecture rooms, chapel and dormitories, besides two detached residences for professors, a fair collection of reference books as a library, valued at $8,000, three instructors, and nearly forty students.

In 1831 Dr. Rice died, and was succeeded by the Rev. George A. Baxter, D. D., President of Washington College, Lexington, of whom it has been said that by natural endowments he was the most talented man who ever served the Seminary as a professor. Yet the institution sorely missed the resourcefulness and administrative capacity of Rice, his phenomenal mastery of detail, his consuming enthusiasm and his boundless energy. Moreover, the country was just entering upon a period of industrial depression and the church was trembling on the verge of a controversy which was destined to split it asunder. Besides, various other seminaries were now being established in different parts of the country, so that for twenty years after the

death of Rice the number of students was small, in spite of the fact that able men were added to the faculty from time to time, such as Dr. Samuel L. Graham and Dr. Francis S. Sampson, in 1838, and Dr. Samuel B. Wilson, who succeeded Dr. Baxter, in 1841. In 1853 Dr. Robert L. Dabney was added; in 1854 Dr. Benjamin M. Smith; and in 1856 Dr. Wm. J. Hoge. The number of students, which in 1851 had fallen to eleven, fluctuated for the next ten years, the smallest number being eighteen in 1858, and the largest thirty-nine in 1860, about the same number that had been enrolled in the last year of Dr. Rice's life, thirty years before. In 1860 Dr. Thomas E. Peck was elected Professor of Church History, so that when the war broke out the Faculty consisted of Drs. Wilson, Dabney, Smith and Peck, The progress of the institution was rudely checked by the great conflict into which the country was plunged in 1861. Its students responded to the call of their country. It is one of the glories of the institution that it emptied its halls into that immortal army, which was always outnumbered and never outfought, and that its students took part in that unparalleled struggle in which the North won the victory and the South won the glory. One of the most promising of these students, Captain Hugh A. White, was killed in battle at the head of his company in 1862. Another, who has risen to deserved distinction as soldier, friend and staff officer of Stonewall Jackson, minister, editor and author, and whom we all honor and love, sits with me on this platform today*. And last night, after I had finished this part of my address, I received from him this note:

October 12, 1912.

Dear Dr. Moore:

I enclose a copy of a list I had made some time ago, from the General Catalogue, of students of Union Seminary who were in the Confederate army. It occurs to me that you might care to see this list in this time of historical interest in the Seminary.

Sincerely always,

Your friend,

JAMES P. SMITH.

*The Rev. James P. Smith, D. D.

I do care to see this list, and I am sure you will care to hear it—it is the honor roll of the Seminary in those sad and glorious years. I give it entire:

UNION THEOLOGICAL SEMINARY IN THE CONFEDERATE ARMY.

Killed in Battle, 3.

Rev. Dabney Carr Harrison, Chaplain, Fort Donaldson, Feb. 16, 1862.

Edgar Wirt Carrington, Seven Pines, May 31, 1862.

Hugh Augustus White, Captain, Second Manassas, Aug. 31, 1862.

Died of Wounds Received in Battle, 1.

James Wilson Poague, May 26, 1864.

Died of Sickness in Camp, 2.

Samuel M. Lightner, May 18, 1862.

James M. Lynch, June 29, 1862.

Chaplains.

Moses D. Hoge
Abner C. Hopkins
Richard McIlwaine
Thos. W. Hooper
E. H. Harding
L. C. Vass
T. W. Gilmer
H. G. Hill
P. C. Morton
W. W. Houston
H. P. K. McCoy
B. B. Blair
A. B. Carrington
James M. Wharey—14.

In the Ranks.

Geo. W. Finley, Captain
K. M. McIntyre
L. H. Yeargan
Jno. S. Young
Wm. E. Hill
H. K. Laird
Arch. McFadyen
W. D. Morton
Josiah M. Smith
J. S. Hunter, Captain
Jno. W. Primrose
J. A. Wallace

E. C. Gordon
K. M. Tuttle, Captain
J. A. Woods
H. M. Anderson
W. G. Baird
A. H. Hamilton
Frank McCutchan
R. H. Fleming, C. S. Navy
Cornelius Miller
Thornton M. Niven
Geo. H. Denny
W. S. Lacy
Harvey Gilmore
Daniel Blain
S. Taylor Martin, Captain
G. B. Strickler, Captain
E. H. Barnett
P. P. Flournoy
J. H. H. Winfree
J. K. Hitner
Tazewell M. McCorkle
M. H. Houston
Edward Lane
Geo. L. Leyburn
J. M. McIver
G. Nash Morton
W. U. Murkland
Jno. M. Goul
Jas. W. Shearer
H. C. Brown
H. L. Darnall
James P. Smith, Captain.

Killed and died from sickness	6
Chaplains	14
In the ranks	44
Total	64

The number of students fell from thirty-nine in 1861 to four in 1862; and these four were young soldiers who had been captured at Rich Mountain, had been released on parole and had not yet been exchanged. So that in the last of the first fifty years of its history the Seminary was just where it was in the first of those fifty years, so far as the attendance was concerned.

During the hundred years of its service the Seminary has educated about fifteen hundred ministers. Only about four hundred of this number belong to the first fifty years, but the list of these four hundred includes such names as Wm. S. White, Drury Lacy, Daniel Lindley, Theodorick Pryor, Benj. M. Smith, John Leyburn, John L. Kirkpatrick, Geo. D. Armstrong, Wm. Brown, J. M. P. Atkinson, G. W. McPhail, John H. Bocock, Stuart Robinson, Francis S. Sampson, Moses D. Hoge, Wm. T. Richardson, Jacob Henry Smith, Robert L. Dabney, Clement

E. C. Gordon
K. M. Tuttle, Captain
J. A. Woods
H. M. Anderson
W. G. Baird
A. H. Hamilton
Frank McCutchan
R. H. Fleming, C. S. Navy
Cornelius Miller
Thornton M. Niven
Geo. H. Denny
W. S. Lacy
Harvey Gilmore
Daniel Blain
S. Taylor Martin, Captain
G. B. Strickler, Captain
E. H. Barnett
P. P. Flournoy
J. H. H. Winfree
J. K. Hitner
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R. Vaughan, Wm. Henry Ruffner, Wm. A. Campbell, Alex. Martin, Wm. Walter Pharr, Lindsay H. Blanton, Richard McIlwaine, John B. Shearer, Thos. L. Preston, E. H. Barnett, A. C. Hopkins, and many others equally deserving of mention.

Such is the bare outline of the history of the Seminary in its first fifty years—its founding, its growth, its vicissitudes, its succession of honored and useful professors, its varying attendance of students, its output of four hundred well-furnished ministers. I might, of course, fill in this outline with a great multitude of facts concerning the gradual enlargement of its course of study, the accumulation of its library, the increase of its outfit and endowment, and its generous benefactors. But I prefer instead to try to give you some idea of the spirit and ideals and services of the institution in those early years by sketching briefly the character and work of some of the men who have put upon it their permanent impress as members of its faculty. For, after all, it is not buildings and books and money that make a great seminary, but professors of strong personality and deep consecration and ample learning and ability to teach their subjects in a vital and practical way and to inspire their students with an intelligent and ardent enthusiasm for the gospel which they are to proclaim.

Of Dr. Hoge I have already spoken. Of Dr. Rice it is important that I should give you some further account.

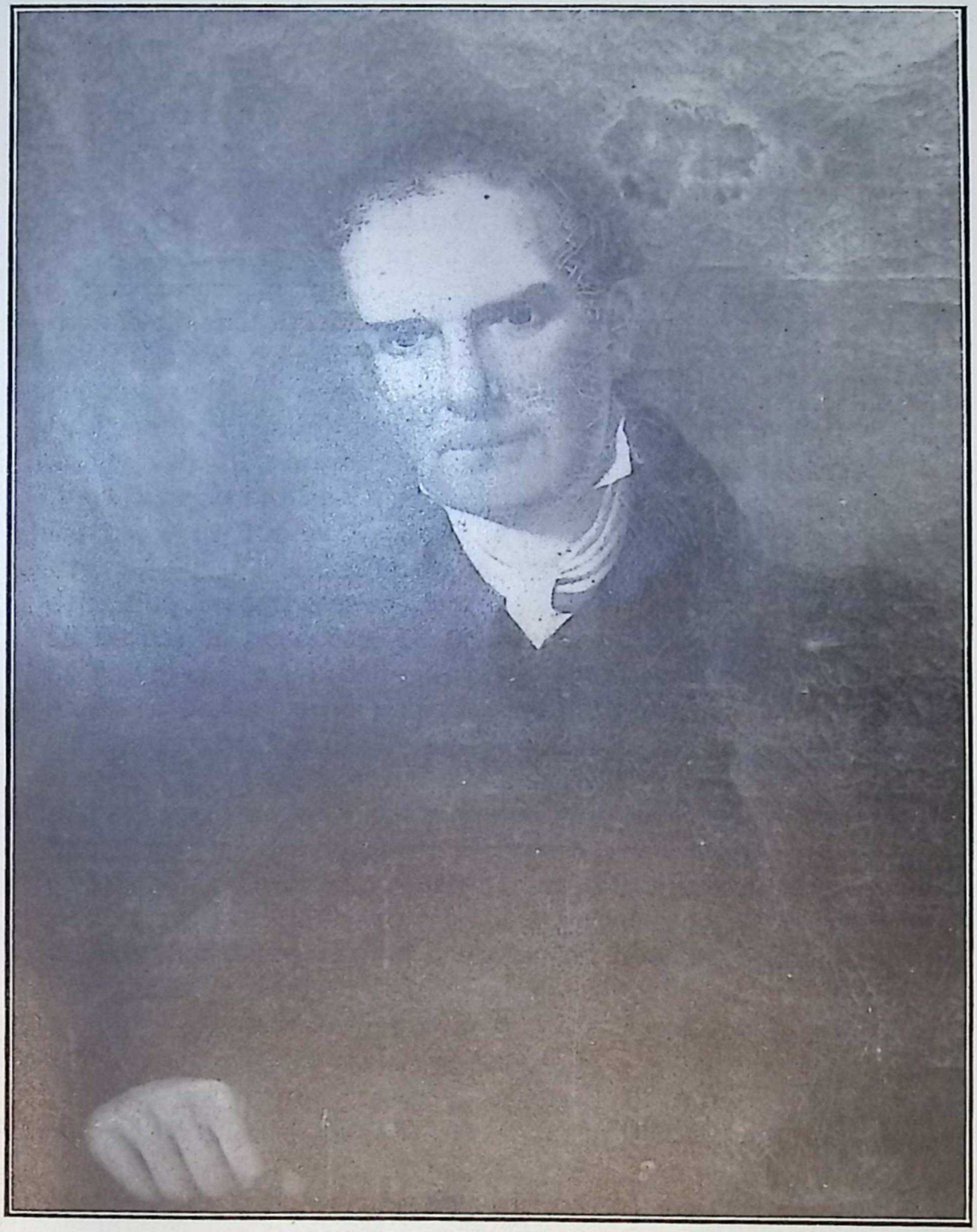
JOHN HOLT RICE.

John Holt Rice was born in Bedford county, Virginia, in 1777. His father was a lawyer and a ruling elder in the Presbyterian Church, but though an intelligent and popular man, he was not prosperous, so that the boyhood home of the future theologian was one at first of only moderate comfort and afterwards of downright poverty. His mother, a cultivated and pious woman, sister of a clergyman of the Church of England, died when he was about twelve years old, and the chief care of the family fell on his elder sister, who had to do all the hard work of the house, to the great grief of her young brother John. He showed what manner of man he was to be by his efforts to lighten her burden,

helping her to milk the cows, wash the clothes, and scour and rub the floors. When his father married again, the step-mother treated him with great rigor. When he came home from school at night she would set him to his regular task of picking cotton and then send him to bed without a candle. But the instinct of the scholar was strong within him and, while his step-mother thought he was fast asleep, he would be reading his Horace by the blaze of the lightwood which he had hidden away for this purpose, and when the lightwood gave out, he would go on reading by the fire alone, bending over the book on the hearth till he would almost singe his hair. From his very infancy he had manifested that passion for books which distinguished him throughout his life.

At fifteen years of age he made public confession of faith in Christ. He spent a year and a half in Liberty Hall Academy (now Washington and Lee University), then studied for two years with young George A. Baxter, who was teaching an academy in Bedford county, and who some forty years later succeeded his former pupil as professor of theology in this seminary. In his eighteenth year young Rice secured a position as tutor in a family at Malvern Hill, below Richmond, and set out for that place, his whole outfit being $1.75 and a handkerchief full of clothes. A year or two later he traveled on foot a hundred and forty miles to secure the position of tutor in Hampden-Sidney College. There in 1802 he married Anne Morton, daughter of Major James Morton, "Old Solid Column," as he was called, the friend and comrade in arms of General Washington and the Marquis de la Fayette. This accomplished and consecrated woman, his faithful helpmeet throughout his life, survived him many years and was still living at Hampden-Sidney when our friend, Dr. James P. Smith, was a student in the Seminary.

Recognizing his call to the ministry, Mr. Rice was ordained in 1804 and became pastor of Cub Creek Church, in Charlotte county, at the same time working a farm and teaching school five days in the week to supplement his meagre salary. For eight years he labored there, ministering to both white and black, and proving himself a master workman as a country pas-



JOHN HOLT RICE.

tor. Then in 1812, just after the burning of the Richmond theatre, in which so many lives were lost, which represented the genius and wealth and fashion of the capital, and which was followed by a strong reaction against immorality and frivolity, he came to this city, in response to urgent calls, for the purpose of organizing a church and giving a new impulse to vital religion, and here for ten years he showed that he possessed gifts for a city pastorate no less remarkable than those which he had used so effectively in his work in the country, prosecuting a ministry so wise, so strong, so loving, so fruitful, that the church which he organized has ever since been a power for righteousness, a fountain of blessing, and a mother of other churches through which the everlasting Gospel has been proclaimed at home and abroad. The beginnings of his work here were difficult enough. He preached at first in the Masons' Hall and the Capitol, and, though large crowds came to hear him, the church when organized consisted of only sixty members. The salary promised the minister was small, and, I am sorry to say, was not paid with promptness, and the preacher himself was poor, as indeed he continued to be throughout his life on account of his giving all his accumulations to whatever religious work he had in hand, and especially later to this Seminary. The hardships of his earliest years in Richmond may be inferred from the fact that on one occasion the only food in his house was a bag of black-eyed peas. There was not even bacon to give them flavor, and the minister had not a cent of money. Mrs. Rice decided to sell their mahogany dining table to meet the necessity. The husband smiled and said, as he turned towards his study, "I trust, my dear, the Lord will provide." A little later a knock was heard and a servant was found standing at the door with a supply of food sent by a friend who lived in the country. These hard conditions did not continue long, and the church soon entered upon the flourishing career which has continued to this day.

Dr. Rice's services to the cause of religion were not confined to Richmond. In 1819, the year in which he served as Moderator of the General Assembly in Philadelphia, when it was proposed to elect Thomas Cooper, an infidel, to a professorship

SEMINARY BUILDING AT HAMPDEN-SIDNEY.

in the University of Virginia, Rice published an article which so roused the Christian sentiment of the State that Mr. Jefferson advised Cooper to decline the appointment, which he did. Other valuable services he rendered to the church and country at large, as will be shown presently, but valuable as were his services while in Richmond, his greatest work still lay before him—namely, the establishment and development of the struggling Seminary which had been started through his agency ten years before, and upon this, the supreme work of his life, he entered, as already stated, in 1824. The venerable Dr. Burwell, one of the three members of his first class, in a paper which some of us heard at Hampden-Sidney eighteen years ago, told us many interesting things about the great founder's manifold and arduous labors while trying to get the institution on its feet. The only assistance he had was rendered by Prof. Marsh, of the College, who gave daily recitations to the class in Hebrew. Dr. Rice's own lectures were written from day to day, and, pressed by innumerable duties of other kinds, he was not always ready when the hour for lecture came. So, says Dr. Burwell, he would tell us to wait and would go on writing, and, when he had finished the lecture, would deliver it to the class. Such was the pressure under which he worked. There were indeed times at long intervals when he wisely unbent the bow.

On the same occasion at Hampden-Sidney, eighteen years ago, Dr. Moses D. Hoge related an incident "not of the gravest character," which it may not be improper to give here as illustrating Dr. Rice's love of good literature and his method of relieving the dreadful strain of his work and of keeping his mind fresh and flexible. The Waverly Novels were then coming out and were exciting universal interest. One of them, just published, came from Richmond to Hampden-Sidney on a Saturday morning. Seizing it with avidity, he commenced its perusal. He became absorbed, fascinated; time flew, the afternoon came and then the night. The doctor read, read, and read on. Presently he heard the clock strike twelve. Saturday night! He suddenly shut the book and laid it down, possibly with some compunction. He had to preach the next day. The next morning he went into the pulpit and preached one of his noblest

discourses. When the services ended, an old colored woman came up to him, and grasping his hand, she said: "I knew we were going to have a good sermon to-day, for late last night as I was passing your house I saw the light burning in your study, and I said, there is my pastor hard set at work while other people are asleep; there is my dear pastor beating *ile* for the sanctuary." The story was too good even for the oil-beater to keep to himself. We may be sure he did not tell it as an illustration 'of the way young men should prepare for the pulpit.' "

But these moments of recreation were rare. Generally speaking, he labored incessantly, he took no vacation, he gave himself no rest. Wearied and worn out by his constant struggle with difficulties of all sorts, he was not unnaturally at times depressed, and Dr. Burwell says that on one occasion, when the class came to his study unexpectedly, they found him utterly spent, sitting beside his table with his head lying on his arms, saying to himself that his perplexities and difficulties would surely kill him. And they did. This Seminary cost the life of Rice.

Yet this sorely overworked man found time even for authorship. How wide and strong his influence in this way still is on some of the notable young men of our time may be illustrated by the statement of Robert E. Speer, made in this chapel a few years ago, that Dr. Rice's Biography of James Brainerd Taylor had been one of the influential books in his life.

John Holt Rice was a man of large views and bold initiative in many directions, but there are five things of a creative sort that he did which deserve special mention.

1. In the first place, he organized the Virginia Bible Society. That was in 1813, and antedated the organization of the American Bible Society. It has continued to this day its beneficent work of disseminating the Word of God.

2. In the second place, he established in 1815 the *Christian Monitor*, and in 1818 the *Virginia Evangelical and Literary Magazine*, and had already given the impulse which led to the establishment of the first weekly religious newspaper in the world, and, as you will doubtless hear from Dr. Sweets on Wednesday, he was thus the father of religious journalism.

3. In the third place, he organized the first Young Men's Missionary Society that ever existed in the whole of that great territory extending from New York to New Orleans. It was known as the Young Men's Missionary Society of Richmond. It consisted of about forty members. And it had for its object the securing of men and means for the propagation of the gospel in the destitute portions of our own land. It was thus that he led the way in the matter of definite and distinctive organizations of young men for Home Mission work. That was in 1819.

4. In the fourth place, he led the way in the organization of one of the greatest existing agencies for the evangelization of the heathen world, the Presbyterian Board of Foreign Missions, represented now by the executive agencies of both great branches of the Presbyterian Church in the United States, Northern and Southern. This he did by an overture to the General Assembly dictated from his death-bed, in which he requested the Assembly to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object"; asking also that "it be earnestly recommended to all church sessions, in hereafter admitting new members to the churches, distinctly to state to candidates for admission that if they join the church, they join a community, the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation, as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world." The overture outlined also the form of the business organization which was to have immediate charge of the work, prescribing its duties and officers; and, furthermore, provided for the co-operation of this agency with workers of other denominations in the same line. This overture Dr. Rice forwarded to his friend, Prof. Charles Hodge, of Princeton, requesting the concurrence and support of the brethren there, and, to make a long story short, the measure which he proposed was eventually adopted (in substance) by the General Assembly.

The Board which was thus organized on his initiative now expends in the work of Foreign Missions more than a million dollars a year, and its evangelists, churches, schools, colleges, theological seminaries, hospitals, and printing presses are making known the unsearchable riches of Jesus Christ in every part of the heathen world. Such are some of the results of the great movement started by Dr. Rice in 1831. You will not wonder then that I spoke of him as a man of creative influence in Christian work.

5. The fifth great thing that he did, as you might almost infer from the impulse that he thus gave to the work of missions at home and abroad, was to establish a theological seminary, which should furnish a regular supply of laborers for the home and foreign fields, and about one thousand and five hundred of them have gone out from his institution to proclaim the Gospel of God's grace. This Seminary, as that marble tablet on the wall before you states, is his lasting monument.

I trust that enough has now been said, albeit, in a hurried way, to show that John Holt Rice was one of the most widely useful men that God has ever given to the church in America. A scholar of rich and varied attainments, a prophet of clear and far-reaching vision, a man "that had understanding of the times to know what Israel ought to do," a leader of extraordinary enterprise and skill in practical affairs, and an epoch-maker in the work of Bible distribution, religious journalism, home missions, foreign missions and ministerial education.

GEORGE ADDISON BAXTER.

Dr. Rice was succeeded in 1831 by Rev. George A. Baxter, D.D., then President of Washington College at Lexington. His students there called him affectionately "Old Rex," and in all the extant descriptions of him we find this tone of affection. One of his students speaks of his ponderous frame, his massive head, his dignity, his rich, tender voice, the majestic march of his pulpit discourse, his swelling emotions, his unconscious tears,—the embodiment of all that was great and good and loving. Dr. Moses Hoge has told us that the portrait of Dr. Baxter in the

reading room of our library does not give a correct idea of his face or form, that it fails to represent the real majesty of his presence, and further that the fragments of his writings which have been preserved do not give any adequate idea of his intellectual power, adding that he had heard many of the most distinguished divines in our own and in foreign lands and had heard few who surpassed Dr. Baxter in argumentative force, in pathos or in pulpit effectiveness. Dr. John Leyburn, of Baltimore, also one of his pupils, says his chief delight was in preaching the gospel, and that when he began to preach at Hampden-Sidney, the people asked him to give them longer sermons, a rather unusual request in those days or in these, and one which speaks well for the intellectual stature of the Hampden-Sidney people, for Dr. Stuart Robinson, another of his pupils, says that as a preacher Dr. Baxter "had too little ornament and too much thought to be very attractive to the mass of hearers, if they were strangers. For, though he wielded the club of Hercules, it had not a single wreath to adorn it. It often required a cultivated, as well as an attentive mind, to follow the rapid flow of his thoughts; but to such minds his sermons were both an intellectual and spiritual feast." One of his most remarkable sermons, preached in the open air at the foot of the mountains near Goshen Pass, in which he referred to the cry of the impenitent at the last day for the mountains and rocks to fall on them, caused his hearers to rise from their seats and turn and see if the mountain was not really about to fall. But, great as he was in the pulpit, his power of lucid reasoning shone resplendent in the class-room. Dr. John Leyburn says that "all the great topics he was called upon to handle had been themes of reflection during almost all his life. They were imbedded, too, in his heart as well as in his understanding. In the discussions of the lecture-room, even when others might have been taken up with the more intellectual aspects of the subject, his tear-filled eyes would give evidence that the truths he was examining had penetrated further than the regions of the understanding. He was sometimes, however, full of humor. This was particularly manifested when he could get a student into a logical dilemma. In order to do this he would begin with questions re-

mote from his ultimate purpose, and having elicited from the unsuspecting pupil one answer after another, would finally bring him, very much to his surprise, right up into a corner. This feat was always accompanied by our venerable professor's shaking his great sides with good-natured laughter." One of the most talented of his pupils, Dr. John H. Bocock, makes the remarkable statement that Baxter's mind was "as mighty a mind as I can well conceive of in the possession of a mere mortal."*

SAMUEL B. WILSON.

Dr. Baxter died in 1841, and was succeeded by Dr. Samuel B. Wilson, whose grandson is now the Editor of the Presbyterian of the South, and whose great-grandchildren are members of the Ginter Park Church. His dignified, courtly, modest demeanor, his long, silvery hair, his finely chiseled features, ample brow, kindly eyes and cheery smile, as described by one of his former pupils, the Rev. J. M. Wharey, D. D., are still well remembered by some here present today. One who knew him well says that to spiritually minded, intelligent, thoughtful Christians, the simplicity of manner and expression, the strong good sense, the practical piety, humble submission to God's authority, and fervent love and gratitude to his Lord and Saviour pervading all his sermons, gave great satisfaction and made his preaching eminently instructive. Perhaps I can give you the truest impression of this singularly lovely and useful servant of God, who was for twenty-eight years a professor here, by citing two incidents. He was a modest and diffident man and shrank from putting himself forward. He was also scrupulously truthful and shy of making a statement that might seem exaggerated. When a young man he was quite strong and used to say that the first time he visited the Natural Bridge he threw a stone from below and struck the arch. Later in life he ceased to relate the incident, and when a friend asked him about it he said that he had thought he did, but finding the feat considered so difficult, he had ceased to say so.

**Southern Presbyterian Leaders*, Henry Alexander White, pp. 228-231.

The other incident speaks volumes. A gentleman applied for admission into the church who had been previously careless and negligent of his religious duties. When asked what had caused the change in his religious views, he replied, "The life and character of my neighbor, Dr. Wilson."

FRANCIS S. SAMPSON.

It is understood, of course, that up to this point in this discourse concerning the professors in the Seminary, I have confined my remarks to the four successive occupants of the Chair of Systematic Theology, and have said nothing about the professors in the other departments who were associated with them. The time does not permit me to mention all, and I am selecting representative men of the several periods.

The next is Francis S. Sampson, Master of Arts of the University of Virginia, student of Oriental Literature in the Universities of Halle and Berlin, and professor of that department in this Seminary for sixteen years, beginning in 1838, a blond, slender, agile man, scrupulously neat, tasteful and simple in dress, solid and symmetrical in mind, methodical and thorough in his habits of study, so much so that the most gifted of his pupils and colleagues has stated that the results of his studies remained more permanently and fully his own than those of any man he has ever known. He speaks with equal enthusiasm of Dr. Sampson's fervent piety, holy example, and unrivaled power as a teacher. In the class-room he was so animated and ardent that the most sluggish student could not resist the impulse. He constructed his own system of Hebrew etymology, but unfortunately it was not published. Nor did he publish any volume during his lifetime, which ended in 1854, when he was only thirty-nine years of age; but there is a well-known and valuable posthumous volume from his pen, "Sampson on Hebrews." Dr. Dabney, his ablest pupil, in the last article that he ever issued, dictated, indeed, on the very morning of his death, says: "Having sat under the teaching of several of the most learned and able professors who ever appeared on this side of the Atlantic, I am compelled by the truth to declare that Dr. Sampson's in-

structions were more valuable to me than those of any other living man."

BENJAMIN M. SMITH.

Of Dr. B. M. Smith, who succeeded Dr. Sampson in 1854, and was for thirty-five years an active professor in the Seminary, my own teacher and my venerated predecessor in the Chair of Old Testament Exegesis, time would fail me to speak as my heart would prompt. When I came to the Seminary as his assistant professor in 1883, I boarded for several years at his table, I knew and loved the members of his family, and the memories of that sweet and happy Christian home will abide with me and bless me throughout life. Dr. Smith was a versatile man. Before coming to the Seminary he had been a student of Semitic languages in Europe, then pastor at Danville, Tinkling Spring, Waynesboro and Staunton, and had been Secretary of the Board of Publication in Philadelphia. In addition to his work as professor for nearly two score years, he did a great deal of writing, contributing elaborate articles to the reviews, issuing in separate form various addresses and sermons, and publishing several books, such as his prize essay on "Family Religion," his "Introduction to the Poetical Books of the Bible," which was published both in Europe and America, and his Commentary on Proverbs, which is still current as a part of Jamieson, Fausset and Brown's Bible Commentary. One of the most laborious tasks he performed and one of the most useful for the history of our branch of the Church was the compilation of the General Catalogue of the Seminary, published in 1884, and containing brief sketches of all the students who had matriculated in the sixty years since the reorganization of the institution by Dr. Rice. The General Catalogue published in 1907 is based on Dr. Smith's and is more indebted to its perhaps than to all other sources.

Dr. Dabney, in talking with me once about Dr. Smith, said that the chief characteristic of his mind was its alertness. There may have been more learned men. There may have been more profound men. But there were few quicker men than he

in his mental processes. He was probably the most adroit debater ever seen in our church courts. He knew how to think on his feet, and was never at a loss for an idea or a word. All his public speaking was marked by a readiness, an ease, and a copious fluency that I have never seen surpassed. He was master of that elaborate extemporaneous style, best known to our generation perhaps from the speeches of Mr. Gladstone, which was so perfect that one who did not know him, listening to the rolling and sonorous periods, inevitably received the impression that every word had been carefully written out beforehand and committed to memory. On fifteen minutes' notice he could stand up and body forth for an hour, without hitch or hesitation, elevated thoughts on important subjects in language of the utmost propriety and dignity, in long and complete sentences, with almost innumerable ramifications, each worked out to perfection; and, after holding such a sentence in the suspense of construction for, perhaps, five minutes at a time, making matter sufficient to occupy a printed page, would bring the entire complicated structure to a triumphant finish. An accomplished litterateur of his day said that Dr. Smith's offhand oratory reminded him of a mighty river, flowing with broad expanse, without chafing or unseemly impetuosity, deliberate, smooth, majestic. His public prayers and his reading of hymns were hardly less notable. When opening the General Assembly as the retiring moderator at New Orleans in 1877, he produced a profound impression by his reading with faultless emphasis and deep feeling Newton's hymn, "In evil long I took delight." light."

His greatest service to the Seminary was rendered just after the war, when the institution, shaken to its foundations by that tremendous cataclysm, had for a while not a cent of income and seemed doomed to ruin. By his personal exertions as Financial Agent he collected for the support of the Seminary about $90,000 in the ten years from 1866 to 1876.

ROBERT L. DABNEY.

Gigantic intellect, volcanic emotions, vast learning, whole-

BENJAMIN M. SMITH.

hearted consecration—Coryphaeus of American theologians, marvelous teacher, most illustrious of all the great men who have served this Seminary—what can one say of him in a paper like this? There are many of us here present this morning who sat at his feet, and who remember him vividly. Stalwart and ungainly in person, of dark complexion, with firm face and strong black eyes, of hot, eager, resolute temper, a good hater, a staunch friend, austere in manner but tender of heart, terrible in sarcasm and invective, but loving and sympathetic to all in distress—I once heard him preach at the funeral of a dear young friend with the tears literally streaming down his face. Grim fighter as he was against all falsehood and wickedness, in his social relations he was benignant and genial. In his lectures his argument moved with the strength of a tornado, but with the precision of an engine. Fused with passion the great doctrines of our faith poured from his mind like red hot iron from a furnace. Yet, when he questioned the members of the class, never was a man more patient, more gentle, more considerate with a timid or dull student than this intellectual Titan, who a moment before perhaps had been laying about him with the hammer of Thor.

It has been said that a small island can be explored in a few hours, but not a wide continent. The one may be characterized in a word, but not the other. So the gifts of some men are insular and may be summed up in a few words, but the gifts of this man were continental. It would be impossible in the time at our command to give any adequate picture of him. And it is the less necessary to attempt it because his portrait has been painted at full length by my colleague, Dr. Johnson, in a biography of characteristic thoroughness and strength, which is accessible to you all, and which I would exhort you all to read. It would be a reproach particularly to any student in this Seminary not to be familiar with that massive book. Not only so, but ignorance of it would involve to you a great loss which no minister in the Presbyterian Church should be willing to suffer.

"I dwell among mine own people," said the great woman of Shunem to Elisha. How loyal Dr. Dabney was to his own people and to this Seminary, and how little he was moved by con-

ROBERT L. DABNEY.

siderations of emolument is well illustrated in his prompt and positive refusal of the positions offered him and urged upon him in Princeton Seminary, at the Fifth Avenue Church, New York, and elsewhere.

Dr. Dabney was a many-sided man—student, teacher, farmer, mechanic, financier, political economist, patriot, army chaplain, soldier, Chief of Staff to Stonewall Jackson, philosopher, theologian, author, Seminary professor pre-eminent, and mighty preacher of the Gospel.

THOMAS E. PECK.

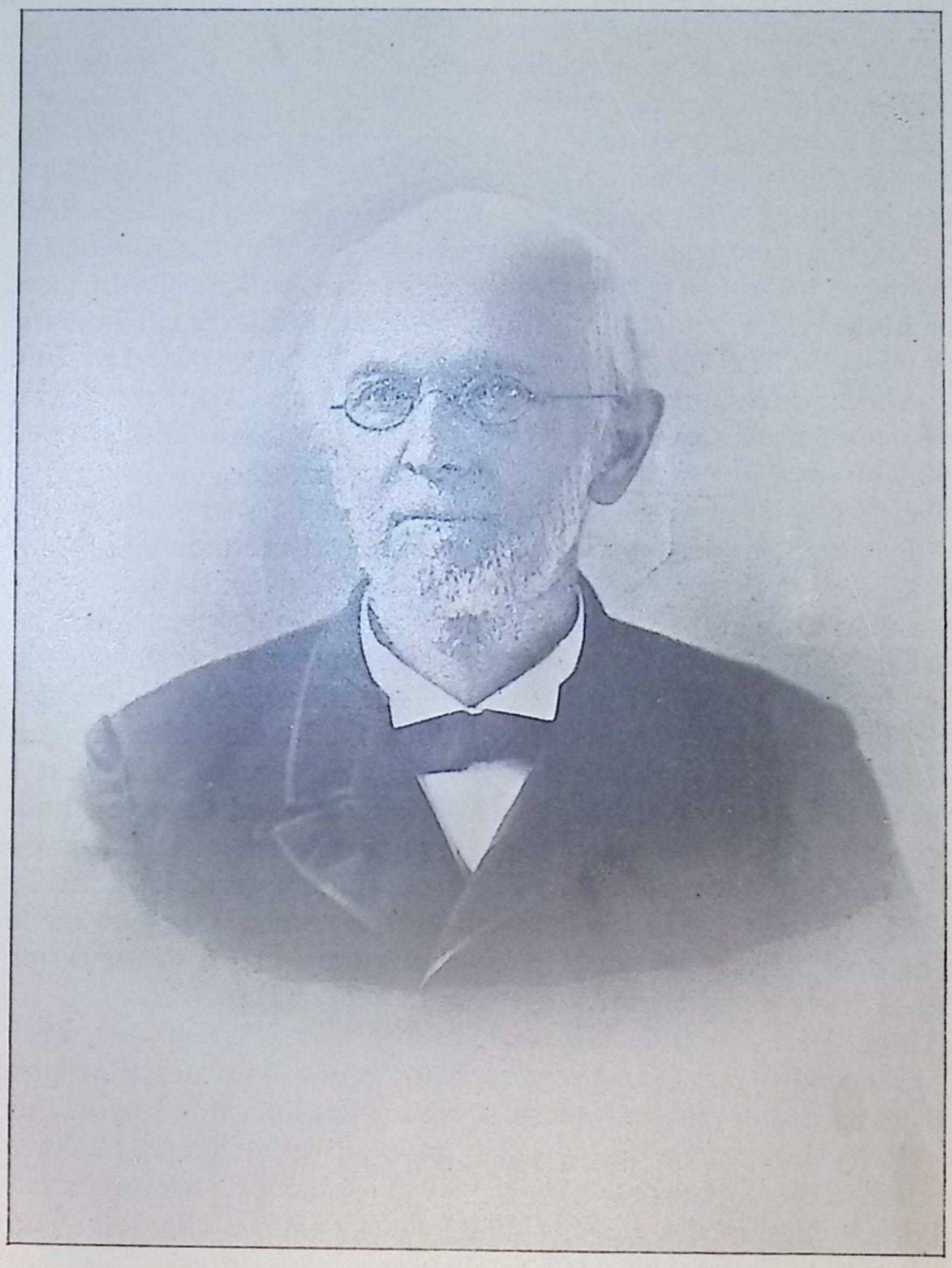
In view of the prodigious force and conceded pre-eminence of Dr. Dabney, you may feel that no man can now be mentioned who will not seem dwarfed by comparison with that colossus. But there remains one man whose connection with the Seminary began in the first fifty years and who though not so versatile or so great in creative force, nevertheless bears well the comparison with even him as a teacher. That man was Dr. Thomas E. Peck, who, in 1860, resigned the pastorate of the Central Church, Baltimore, to become Professor of Church History, and who for more than thirty years continued to teach successive classes with a wealth of learning, a saintliness of influence, and a perspicuity and power of statement which have rarely been equalled.

One of his outstanding characteristics was poise. It has been truly said that "his mind was not so massive as Dr. Dabney's, nor so brilliant as Dr. Thornwell's, but was perhaps in the equilibrium of its faculties superior to either."

Another notable feature of his teaching was its seminal quality. A seminary is etymologically a seedery, a place where seed is sown. The thoughts that Dr. Peck gave his pupils had this germinal quality.*

He was a master of condensation and conciseness of statement. His extemporaneous utterances on any subject to which he had

*See sketch of Dr. Peck by the Rev. R. F. Campbell, D. D., in Union Seminary Magazine, Vol. IX, pp. 298-301.



THOMAS E. PECK.

given consideration could be printed without revision. He was a man of golden thought and crystal word, exact, reliable, absolutely exempt from any disposition to strain after novelties, solid, straightforward, candid, convincing.

As a preacher he was more weighty than popular. He told us once that when he was just entering the ministry he visited a certain church with a view to a call. He did the best he could, but on his return home he received a letter from the session informing him politely but plainly that they had no further use for his services and telling him that the trouble was *there was too much ball for the powder*. By the way, he was fond of fun. His ordinary manner in social life was quiet, gentle, even grave, deepening at times almost to melancholy, yet rent and shattered at intervals by veritable earthquakes of laughter.

With all his ability and all his learning he was a singularly modest man, and possessed that rarest and most distinctive of the Christian graces—genuine humility. The hundreds of young men who sat at his feet felt the power of his child-like faith and his Christ-like character, and were the stronger to proclaim what they learned from his lips because of the influence of that which they had learned from his life. When God called him home it fell to my lot to make the address at his funeral and what I said then I say now, that while his views of God's spotless holiness and of his own deep sinfulness were such that he could only think of himself as the chief of sinners (and he actually called himself that in his last will and testament), yet he came as near to being a *holy man* in his character and life as any other man I have ever known.

Hoge, Rice, Baxter, Wilson, Sampson, Smith, Dabney, Peck —these and others like these of whom time does not now permit us to speak are the men who under God stamped upon this Seminary in its first fifty years the characteristics which have made it such a boundless blessing to the world, its thorough and solid scholarship, its Pauline ideal of ministerial character and attainments, its staunch adherence to the great doctrines of the Reformed Faith, its practical efficiency, its high average of pulpit talent and preaching power, its humble dependence upon God, its intelligent and steady zeal for missions—for it must be

remembered that its society of missionary inquiry was organized as early as 1818, that this one Seminary has trained a full half of all the ordained missionaries that our branch of the Church has sent to foreign lands; that in proportion to the number of its students it outranks every other seminary in America in the quantity of mission work done in its vicinity and in its per capita contributions to missions.

Surely we may thank God from our hearts today for the gift to this institution of the great and good men who in the first half century of its existence wrought into its very fibre the principles and ideals which have given it its distinguished place and its large efficiency among the Christian forces of the world.

They began in a small way. Jacob said to God at Peniel: "With my staff I passed over this Jordan; and now I am become two bands." Moses Hoge started with two or three students. Today the enrollment is one hundred and seven. But this could not have been without the labors of the fathers from Hoge and Rice to Dabney and Peck. Let us then thank God for these master builders and let us remember that our heritage "is a summons as well as a legacy," and that we can best honor their memory by emulating their virtues—and so may God continue to make the institution to which they gave their toils and tears and prayers a fountain of blessing to the church and the world.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

THE LAST FIFTY YEARS

By the Rev. Professor Walter L. Lingle, D. D.

1 Sam. 7:12.—"Then Samuel took a stone and set it up between Mizpah and Shen and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

There are two ways by which I might tell my story. I might take the chronological method and divide the fifty-years into decades or certain other artificial periods of time, and then give the complete history of each period before passing on to the next; or I might choose the topical method, and then trace each topic separately through the entire period of fifty years before taking up the next topic. I have chosen the latter method, because it suits my purposes better and because every sketch of the Seminary that I have seen has been written according to the chronological method.

There are many topics of which I might speak and of which I would like to speak, but I will have to confine myself to three or four. Let me speak then of the material equipment, the faculty, the trustees, and the student body.

I. MATERIAL EQUIPMENT.

Fifty years ago the Seminary was of course at Hampden-Sidney, and its material equipment consisted of the main building, three comfortable brick residences, and another brick building, which was about the size of an ordinary residence and which has been used for various and sundry purposes. It would be very interesting to our present day students to look at the main building. It was a long, high, narrow, rectangular brick building and included in its four stories the dormitories, class rooms, chapel, refectory, and all. In addition a professor and his family lived in the east end of the building fifty years ago. The building faced towards the north and as a result one-half of all

the rooms in it have never seen a ray of sunlight. There was no steam heat, no electric lights, no bath tubs, no water works, no telephone, nor any of those modern conveniences which we have come to look upon as necessities. Those were days of plain living and high thinking. Our living is a little more comfortable, but I trust that our thinking is none the less high. The actual facts show that our students who go out from here are none the less willing to endure hardness as good soldiers of Jesus Christ, because they have had some of the ordinary comforts of present day life during their Seminary training.

The buildings which I have just mentioned are the only buildings which the Seminary had until 1880 when a rather handsome library building was built of pressed brick at a cost of about $18,000. In 1886 another brick residence was erected. Two eight-room frame cottages were erected in 1892 and used for dormitories. They bore the good Presbyterian names "Geneva" and "Edinburgh."

I have now mentioned all the buildings which the Seminary ever had at Hampden-Sidney. These buildings with a spacious and beautiful campus dotted with great oaks made a very attractive spot. The charm of the place was greatly increased by the cultured Christian people who constituted the population of old Hampden-Sidney. The question may arise why any one would want to leave such a delightful place or move the Seminary away from a location where conditions seemed so ideal for study and self-culture. As a matter of fact I do not believe that any one ever wanted to leave or that any one ever really wanted to move the Seminary away. It was a matter of necessity. Conditions were rapidly changing. Our share of students were not coming. The young man raised in the city preferred not to go to the country for his seminary course. The young man who had been brought up in the country and educated in a small college preferred to take his seminary course in the city. Not only so but under these conditions it was becoming increasingly difficult to obtain and retain the best men in the church for our faculty. It was also increasingly difficult to persuade men of means to invest their money for the equipment and endowment of the Seminary. The church at large was at

the same time demanding that the Seminary should train her students along practical lines of work. The facilities for such training could be found only in the city. For these and other reasons too numerous to mention the Board felt the necessity of removing the Seminary from the hallowed spot on which it had stood for more than three-quarters of a century.

I find the first reference to removal in the minutes of the Board of May, 1894. It was reported that certain offers of sites had been informally made. A committee was appointed to receive and consider such offers. In May, 1895, the committee reported that several definite offers of sites had been made in two or three cities of Virginia. The Board resolved that no offer of a site would be considered unless it was accompanied by a bona fide subscription of one hundred thousand dollars. The committee was continued. The Board met in special session in Danville on October 18, 1895, and the committee reported that as many as thirteen different sites had been offered and that with the Ginter Park site in Richmond there were accompanying subscriptions amounting to as much as one hundred and twenty-five thousand dollars. The Board voted to accept the offer and at once requested the controlling Synods for permission to remove the Seminary to Richmond. The North Carolina Synod was practically unanimous in its approval. In the Synod of Virginia there was a greater difference of opinion and the vote stood 100 for removal and 67 against it.

A building committee was at once appointed and in the enthusiasm of the hour it was hoped that the Seminary might be opened in Richmond in the fall of 1896. As an actual fact it was the fall of 1898 before these hopes were realized. The building committee consisted of Mr. S. H. Hawes, Chairman; Mr. C. D. Larus, Treasurer; Mr. John S. Munce, Secretary; Rev. Dr. R. P. Kerr, and Rev. Dr. L. B. Turnbull.

Contracts were let for Watts Hall, the Spence Library, Westminster Hall and five brick residences. The total cost of these buildings was about $155,000.00. I note with interest that the block on which the Seminary stands was valued at $20,000! I wonder what real estate men would think of that valuation now. The Watts Hall received its name in honor of Mr. George W.

Watts, now the honored president of our Board. He gave $50,000 for its erection. The Spence Library was named in honor of a beloved Presbyterian Elder in Baltimore, Mr. W. W. Spence, who gave $30,000 for its erection.

On October 5, 1898, these buildings were dedicated with elaborate and fitting ceremony. The Rev. Dr. Theodore L. Cuyler of New York made the dedicatory address.

At 11 o'clock on Thursday, October 6, 1898, the Seminary began its first session in Richmond with an opening address by Rev. Dr. Thomas Cary Johnson, Professor of Church History.

In 1900 our beautiful Chapel was erected. This was made possible by another handsome gift from Mr. George W. Watts. Richmond Hall was added in 1909 at a cost of about $43,000, which was another gift from the people of Richmond, who have always been very generous to the Seminary.

In 1912 another handsome residence was added, which brings our plant to its present state of comfort and efficiency.

But the equipment of a Seminary does not consist in buildings alone. There must be an endowment and a sufficient income to support it adequately. Let us turn then and trace the story of its endowment.

At the meeting of the Board in May, 1862, the treasurer reported that the invested funds of the Seminary amounted to $102,035.00. One would not expect this to increase during the terrible days of the civil war, and yet it did. In May, 1866, the treasurer's report shows that the Seminary had $107,995.00 invested in Virginia and North Carolina State bonds and that $46,000.00 had been lost in Confederate bonds and securities.

The Virginia and North Carolina bonds proved to be safe investments, but alas! in those days of war and poverty and reconstruction neither of these good States was able to pay dividends and the Seminary was left without a cent of income.

The Board met in special session on December 14, 1864, and the chief business of the meeting was "to make some particular disposition of the buildings and provision for the sustentation of the professors." Two extracts from the minutes of that meeting will give us some idea of the distress of those days. "It was resolved that for the purpose of making comfortable provision

for the support of Rev. Dr. Wilson and also for Mrs. Dr. Rice, our agent, Rev. S. J. Price is hereby instructed to make special and immediate application to such persons as he may deem advisable for donations of money and provisions." Remember that Dr. Wilson was eighty-two years of age and that Mrs. Rice was the venerable widow of Dr. John Holt Rice, who died in 1831, and you will begin to understand the meaning of this resolution.

The other resolution was as follows: "Until further ordered the professors shall be left to their own discretion as to any engagements for labor elsewhere which they may deem it expedient to make." In other words the time had come when the able bodied professors must look out for themselves.

Those were dark days, but there were brighter days ahead. I am going to let Dr. B. M. Smith tell a beautiful story first hand. You will find it in his report to the Board in May, 1866.

"About the last of June (1865) a kind Christian lady of Baltimore visited us and brought with her various evidences of the kindness and liberality of the generous people of that city already so distinguished for the relief they had extended to our suffering soldiers. She proposed that one of our number should accompany her home on her return, assuring us that by a personal explanation of our condition important aid could be secured towards keeping the institution open. The duty seemed to devolve on the undersigned (Dr. Smith). He never undertook the performance of a duty with more reluctance, but is constrained to add, he never performed one with more unmingled feelings of satisfaction and with more true comfort. From the first day on which he entered Baltimore through two months of much arduous physical service to the day of leaving that city finally in December, he remembers no incident connected with his service either in Baltimore or in New York calculated to give him pain. Nearly every donor to the temporary relief of the institution manifested as much pleasure in contributing as could be entertained by the recipients."

Dr. Smith returned from this trip with about $8,000.00 in money, besides other supplies. This was a revelation to the friends of the Seminary. It indicated that the Seminary had

some friends north of the Mason and Dixon line, and that Dr. Smith had a wonderful genius for reaching those friends. The Board at once began to lay plans which required a daring faith. They inaugurated a campaign to raise $100,000.00. If you will remember how much effort it takes to raise that much money in these days of abounding prosperity, and if you will remember that at that time the country was torn and bleeding and poverty stricken you will begin to realize the amount of faith that was required. The campaign was not to be confined to any particular point of the compass. Of course Dr. B. M. Smith was put in charge of it. A very striking appeal was addressed to the church and all benevolent persons. I can not resist quoting one paragraph from it. "All ultraism in doctrine and all subjects connected with political government and questions that engender strife are carefully discarded from the topics of discussion and instruction in the Seminary, and the one sole aim of its directors and professors is to prepare men for advancing the spiritual kingdom of the Lord Jesus Christ." I wish that some higher critics would tell us who wrote that appeal. Was it Dr. Smith, Dr. Dabney, Dr. Peck, or some member of the Board?

When this campaign began in 1866 the invested funds of the Seminary amounted to $107,995.00. In 1874 the treasurer reported that the invested funds had reached $241,030.00, a clear gain of $133,035.00 in eight years. When we remember that this wonderful feat was accomplished largely through the labors of Dr. B. M. Smith we begin to understand what a debt of love and gratitude the Seminary owes to the memory of Dr. Smith.

There were three notable gifts made during this period. Mr. Cyrus H. McCormick, of Chicago, but a native of Virginia, in 1866 gave $30,000.00 to endow the Chair of Oriental Literature, which was occupied by Dr. Smith. In the same year Miss Ann Brown of Baltimore gave $10,000.00 for the erection of a library building. In 1871 Mr. Henry Young of New York gave $30,000.00 to endow the chair of New Testament Interpretation which still bears his name.

From 1873 to 1887 the endowment increased comparatively

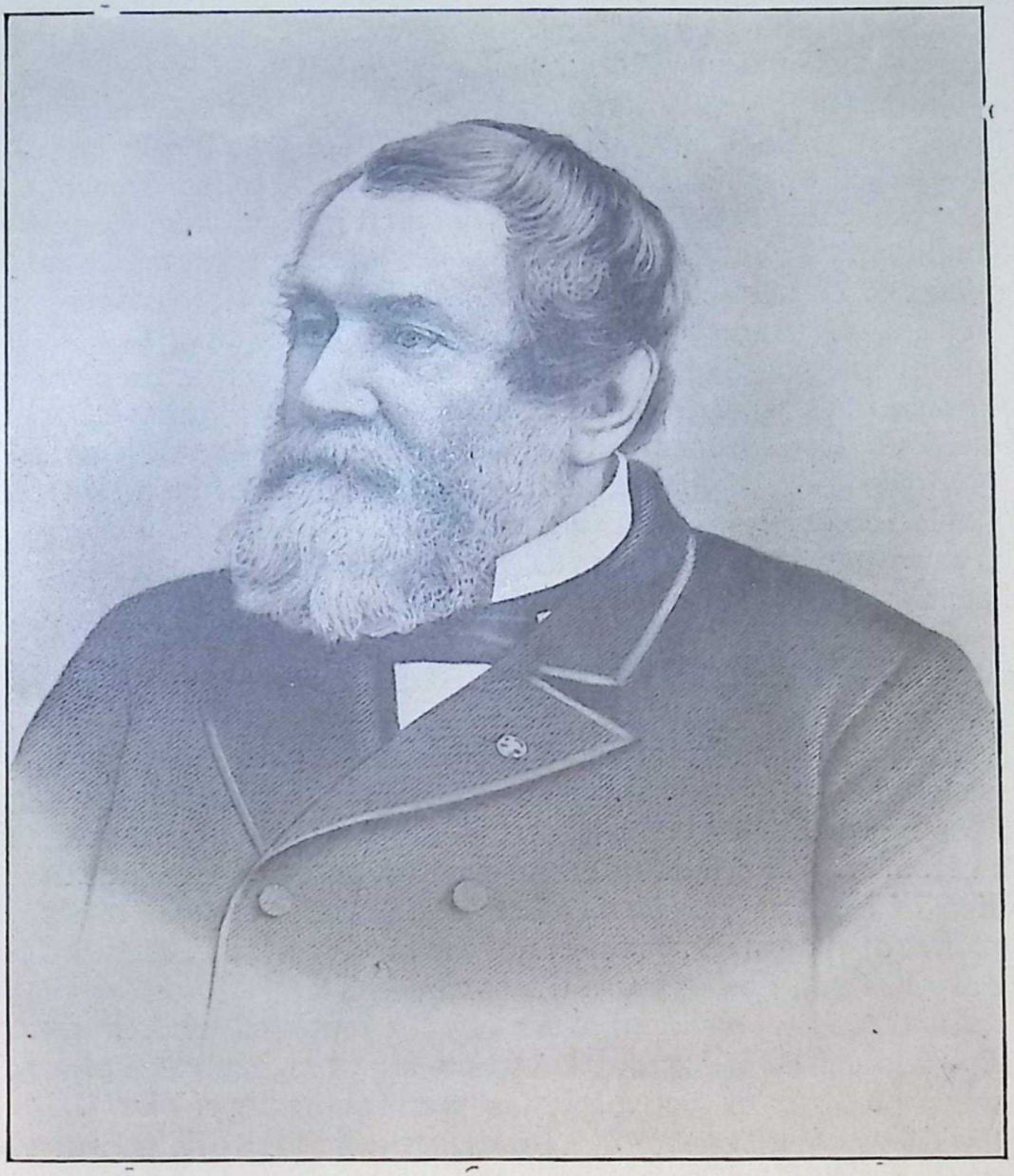
little. Steps were taken to endow the chair of English Bible in 1883, but the work did not get well under way until 1887. Under the leadership of Rev. S. Taylor Martin this work was completed by 1890 and the permanent funds of the Seminary including endowment and scholarship amounted then in round numbers to $300,000.00.

In the early nineties while the Seminary was still at Hampden-Sidney we begin to hear of annual deficits in the running expenses of the Seminary. The income was not sufficient to meet the real needs of the institution on the most economical basis. The removal to Richmond did not decrease the annual deficit. By 1900 it was apparent that something must be done. Rev. Walter L. Lingle then of Dalton, Ga., was secured to take the Hebrew classes for six months and Dr. W. W. Moore took the field to raise funds. He met with good success.

In 1905 the Rev. A. D. P. Gilmour was secured to canvass for funds and under his direction the "Robert L. Dabney Chair of Systematic Theology" was endowed. In 1909 the Rev. R. F. Kirkpatrick became Field Secretary, but remained with the Seminary only a comparatively short time. Before the close of 1909 Rev. W. S. Lacy, now pastor of the Presbyterian Church of Belmont, N. C., became Field Secretary. He soon showed a marvelous genius for securing money. The campaign for the completion of a centennial fund of $300,000.00 was begun in earnest. The response of the Presbyterians of the two Synods was hearty and even enthusiastic. By May, 1911 this fund had reached the gratifying total of $322, 396.00.

There were several notable gifts. Mr. George W. Watts with his usual generosity gave $50,000.00 for endowing the Walter W. Moore foundation. Mrs. Cyrus H. McCormick gave $20,000. During our centennial celebration she added $10,000 to this by telegraph. Mr. James W. Sprunt gave $30,000 for the establishment of a lectureship foundation, which will mean much to the Seminary as the years go by. There was an anonymous donor of $16,500.

At the meeting of the Board in May, 1912, the treasurer reported that the total endowment amounted to $330,479.00 and that the scholarship funds amounted to $182,062.00, making a



CYRUS H. McCORMICK.

total of $512,541.00. Surely we can say: "Hitherto hath the Lord helped us."

Under the head of equipment I would like to speak at length of the history of our library and show how it grew from a few shelves full of books in a small room in the old Seminary building, to a splendid library housed in a handsome building before we left Hampden-Sidney. Then I would like to tell you how it continued to grow until we have one of the very best collections of theological books in the land, housed in a splendid fireproof building. I would like to tell you too of the services which men like Dr. B. M. Smith and Dr. T. C. Johnson have rendered as librarians. And then I would like to tell you of what I consider the greatest need of our Seminary to-day. It is that the library should have an endowment of at least $30,000, so that we could keep the library open eight or ten hours every day with an expert librarian in charge, and so that there might be a comfortable income for purchasing new books each year. However, I must pass over all this with a mere mention and hasten to my next topic.

II. THE FACULTY.

But brick and mortar and money do not make an institution. You will remember President Garfield's saying that Mark Hopkins on one end of a log and a student on the other made a university. The faculty is the greatest asset that any institution of learning can have. Let us then take at least a hasty glance at the various members of the faculty which Union Seminary has had during these fifty years.

In 1862, fifty years ago, the faculty consisted of four men. Dr. Samuel B. Wilson, at that time about eighty years of age, was a professor of systematic and pastoral theology. Dr. B. M. Smith was professor of Oriental Literature and Biblical Introduction. His department included both Greek and Hebrew. He had been a member of the faculty for eight years, was fifty-one years of age, and in his very prime. Dr. R. L. Dabney was Adjunct Professor of Systematic Theology and Sacred Rhetoric. He was forty-two years of age and had been a member of the

faculty for nine years. Dr. Thomas E. Peck was Professor of Ecclesiastical History and Church Government. He was forty years old and had been teaching in the Seminary for two years.

As a matter of fact there were only two active members of the faculty just fifty years ago. Dr. Wilson had passed his eightieth birthday and was infirm, and Dr. Dabney was Adjutant General on Stonewall Jackson's staff. One of the interesting documents of this period is Dr. Dabney's letter to the Board of Trustees, dated April 21, 1862, giving the reasons why he had accepted Stonewall Jackson's urgent invitation and left the Seminary without first obtaining the permission of the Board. He states that the call was so urgent that there was no time for consulting the Board, and then we have this paragraph: "The exigencies of the country are so unprecedented and tremendous, everything that makes our heritage as a people precious, our altars, our homes, our sanctuaries, and our seminaries are so obviously at stake in this crisis, that it appeared to me all other duties shrank into insignificance, beside the duty of rendering aid to our bleeding country, resting upon those who have the power to do so. If any modern nation can possibly be placed in the situation of Judea when oppressed by Antiochus, when the Maccabees, although priests, judged it their religious duty to take up the sword, our people are now in a case equally urgent."

But Dr. Dabney's absence was only temporary and he returned in due season to take up his great life in the Seminary, along with Dr. Smith and Dr. Peck. What a great triumvirate they made. I doubt whether any Seminary ever had a greater trio at one time. These three men gave the Seminary one hundred and two years of active service. No other member of the faculty has ever filled a chair in the Seminary as long as any one of these three. Dr. Dabney was in the faculty thirty years, Dr. Peck thirty-three, and Dr. Smith forty-three. Dr. Smith was full active professor for only thirty-five years, but he was assistant for four years, and emeritus four years.

It is not necessary that I should endeavor to characterize these three great men, as Dr. Moore did that so splendidly this morning, but I will tell a little story which my old teacher, Dr. C. R.

Vaughan, used to tell and which you will find in his biographical sketch of Dr. Peck. During the dark days of the war Dr. Vaughan was living about fifty miles from the Seminary. One day he met a man from Hampden-Sidney and inquired of him diligently about the Seminary and especially about the professors. The reply was very significant. "Well, Dr. Dabney is fighting the Yankees, Dr. Smith is hunting for provisions, and Dr. Peck is trusting in God."

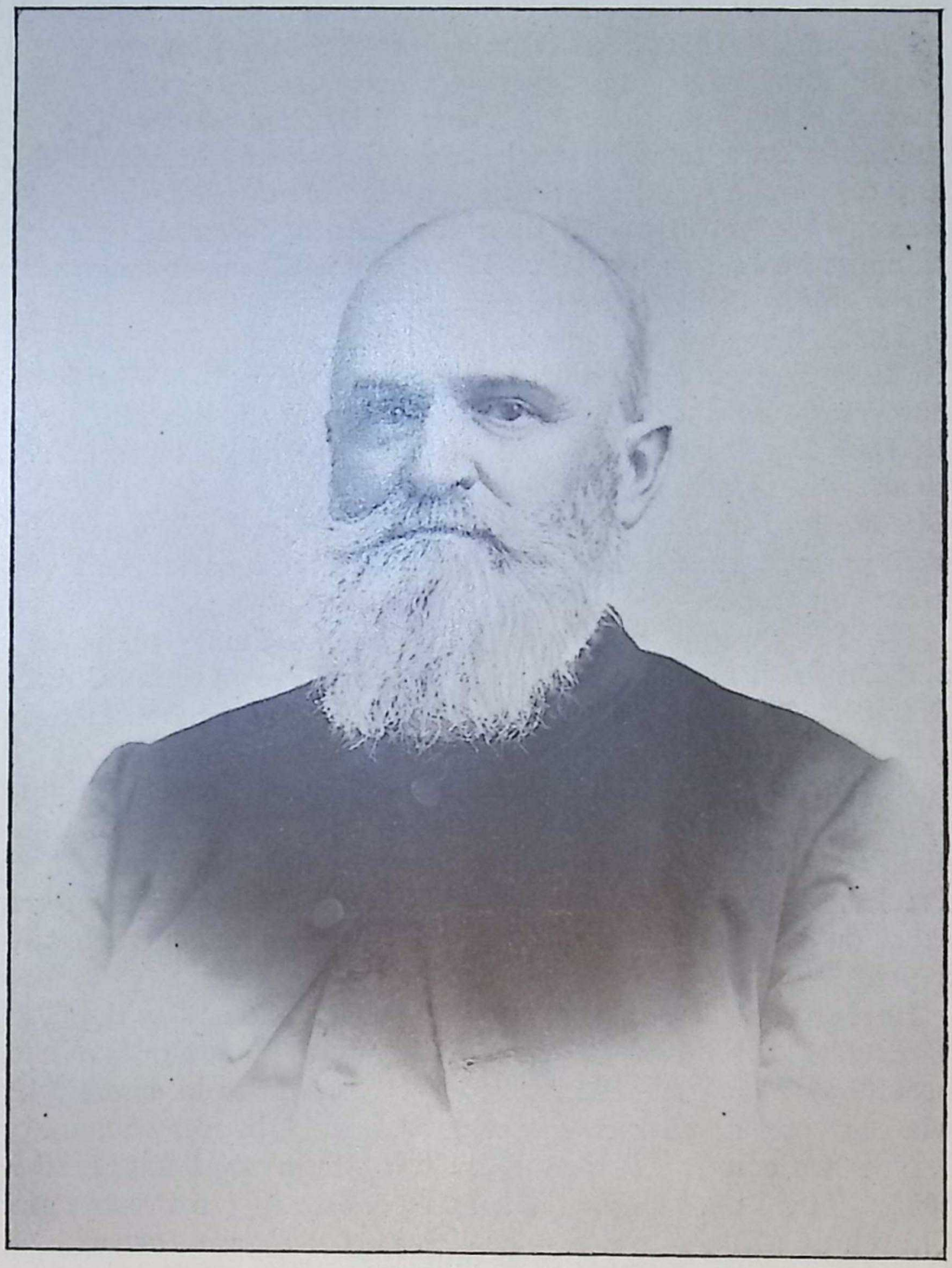
A better picture of the three men could not be given in twenty words. Dr. Dabney was the great thinker, theologian, teacher, and fighter. He not only fought the Yankees but everything which he believed was wrong. He has done more to affect the theological thinking of our church and more to keep the church to her conservative theological moorings than any other man who has ever lived in it.

Dr. Smith was the great provider. He pulled the Seminary through many a tight place. He could see a way when everybody else was standing face to face with a stone wall.

Dr. Peck was the saint, always trusting in the Lord. He was a scholar, teacher, and preacher too, but one thinks of him first as the saint. Perhaps he did more to affect the spiritual and devotional life of the church than any other man of his day.

I wish there were time to pause here and speak of Dr. Peck's home and home life, of his sainted mother, and his sainted wife, Those two faces with their heavenly halo about them will linger with me to my dying day. I wish that it had been laid upon somebody at this centennial to tell of what the women have done for Union Seminary, to tell of the part played by the mothers, wives, and daughters, of the various members of the faculty, and to tell of the gifts and prayers and labors of many other noble women, for the advancement of this institution, which has accomplished so much for the kingdom.

The first break in the original faculty came with the death of Dr. Wilson in August, 1869. Dr. Dabney at once became full professor of systematic and Pastoral Theology. In that same year the chair of Oriental Literature was divided into two departments. Dr. B. M. Smith continued to teach the Hebrew and Old Testament interpretation; the Rev. H. C. Alexander, D.



HENRY C. ALEXANDER.

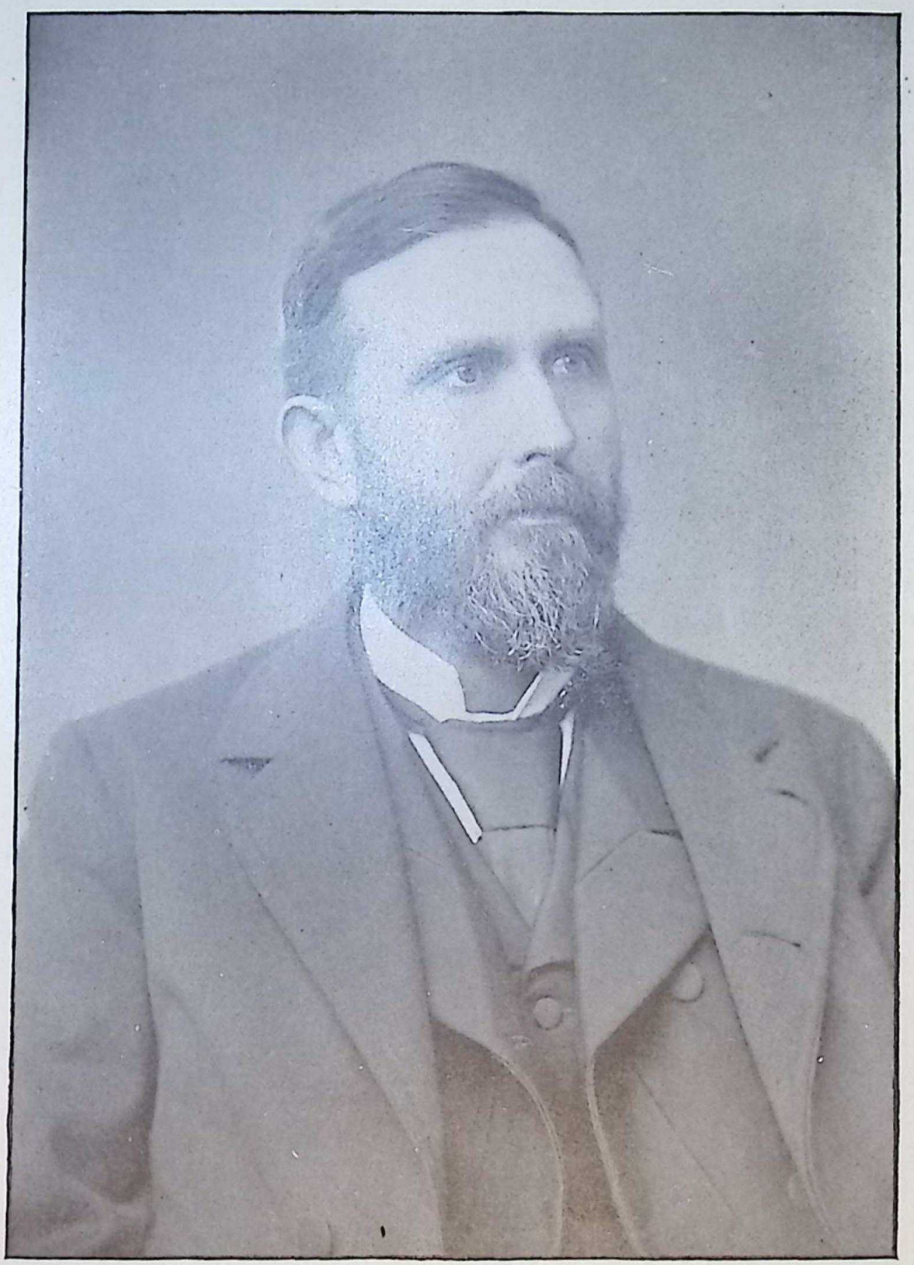
D., was elected Professor of Biblical Literature and New Testament Interpretation. He entered upon the duties of his office on January 1, 1870, and continued to fill the position until 1891, a period of nearly twenty-two years. Dr. Alexander was a man of wide culture and of thorough-going scholarship. He probably knew more of music and painting and literature than any other man who has ever been a member of the faculty. He was more widely traveled than any. As a charming conversationalist he had few equals. His name will ever be fragrant in the memory of his old students.

There were no changes in the faculty from 1869 to 1883. In 1883 changes came with remarkable swiftness. That is the one great outstanding year in the history of the last fifty years. In 1883 Dr. Dabney resigned. This came like a bolt out of a clear sky. He was only sixty-three and still in his prime. The state of his health was the reason assigned and urged with such potency that the Board accepted his resignation, but with great reluctance.

Dr. Peck was at once transferred to the Chair of Theology, and Dr. James Fair Latimer of the Second Presbyterian Church, Memphis, Tenn., was elected to the chair of Church History. His Presbytery refused to let him come. The Rev. G. B. Strickler, D. D., of the Central Presbyterian Church, Atlanta, Ga. was thereupon elected Professor of Church History, but his Presbytery declined to put the call into his hands. The Presbyteries seem to have exercised their Episcopal powers in those days. The Chair of Church History remained vacant for a year.

In 1883 steps were also taken to establish and endow the Chair of English Bible and Pastoral Theology. Thus our Seminary became one of the leaders of all the Seminaries in establishing what has now come to be a very popular chair in every Seminary.

Now we come to a most significant thing that happened in 1883. The Rev. Walter W. Moore, Pastor of the Presbyterian Church at Millersburg, Ky., was elected Assistant Instructor in Hebrew and Oriental Literature and accepted. He had been out of the Seminary only two years and was not over twenty-five or twenty-six years of age. In 1884 he became adjunct Professor.



JAMES F. LATIMER.

Two years later was made Associate. In 1889 Dr. B. M. Smith became Emeritus and Dr. Moore became full professor.

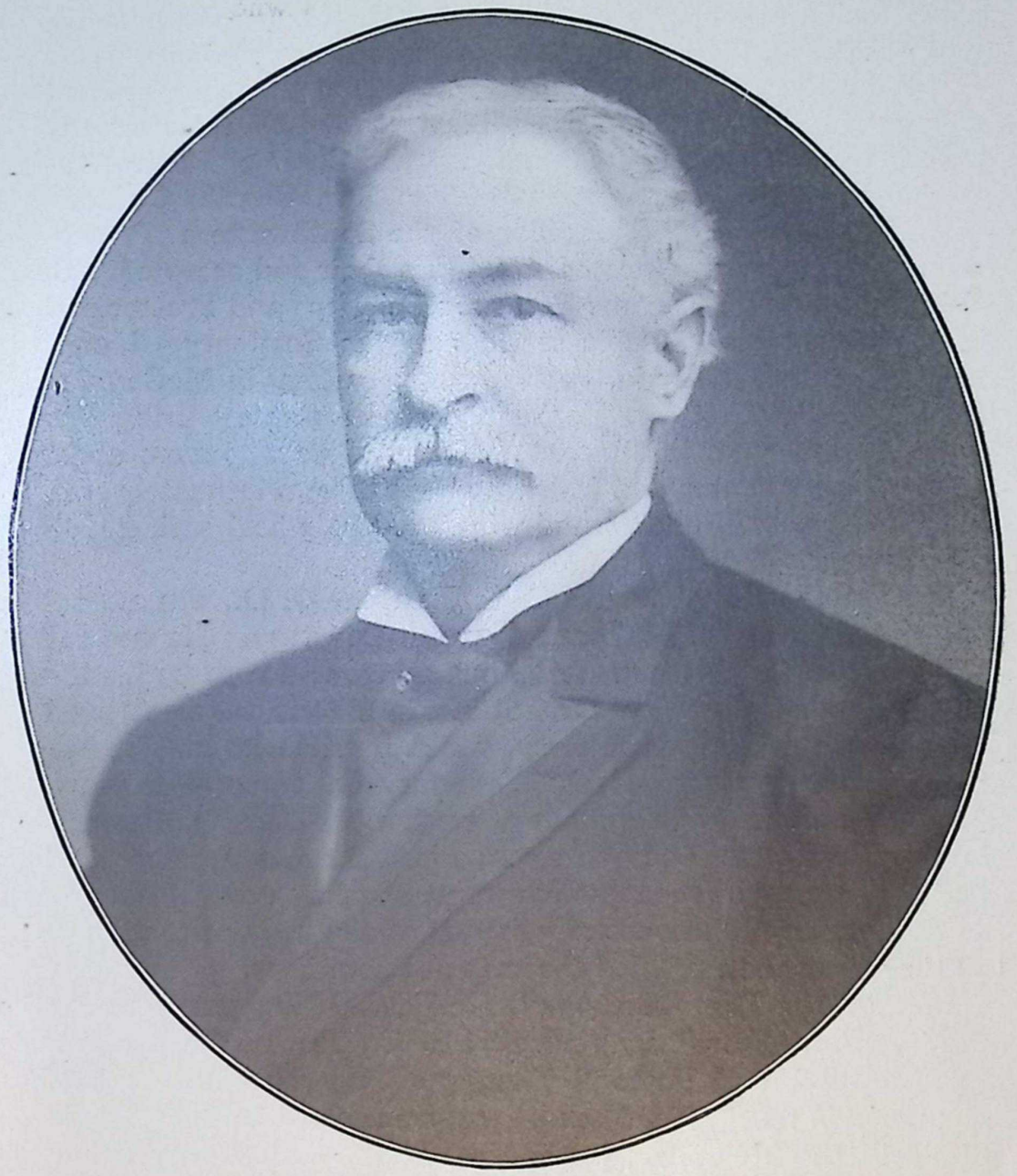
In the minutes of the General Assembly of 1885 I find this paragraph: "In addition to the three older professors whose praise is in all the churches, the institution has had for the past two years the services of Prof. W. W. Moore as instructor in the Hebrew Language. Prof. Moore has entered upon his work with great diligence and enthusiasm and has adopted the most approved methods of teaching Hebrew, and has inspired his pupils with a remarkable degree of zeal in this department."

Next May Dr. Moore will have given the Seminary thirty years of continuous service. Dr. Dabney, Dr. Peck, and Dr. B. M. Smith are the only other men in the history of the Seminary who have equalled that record. We trust that Dr. Moore is going on until he breaks all records.

I must not say much about the living to-night. I certainly must not attempt to analyze their traits and characters. That would be too much like vivisection. But there are some things that ought to be said and inasmuch as I am the newest member of the faculty and inasmuch as I was a student under most of the members of the present faculty I do not think that it is improper that I should say some of these things.

I have read every sketch of the Seminary that I could lay my hands on, I have read all the documentary history in the way of records, I have known the Seminary rather intimately for the past twenty years, I heard all that Dr. Moore had to say this morning about the great men of the past, and with deliberation, yet without hesitation, I say that the three men who have done most to make Union Seminary what it is today are Dr. John Holt Rice, Dr. B. M. Smith, and Dr. W. W. Moore. I believe that the church at large appreciates Dr. Moore's great work for the Seminary with all her heart, but I doubt if the church understands at what cost and sacrifice he has done this work.

In 1884 Dr. J. F. Latimer was again elected to the Chair of Church History and came to the Seminary in the fall of that year. He was forty years of age and seemed to be in the very zenith of his mental and physical powers. But in a very few years a fatal malady laid hold of him and after much sickness he



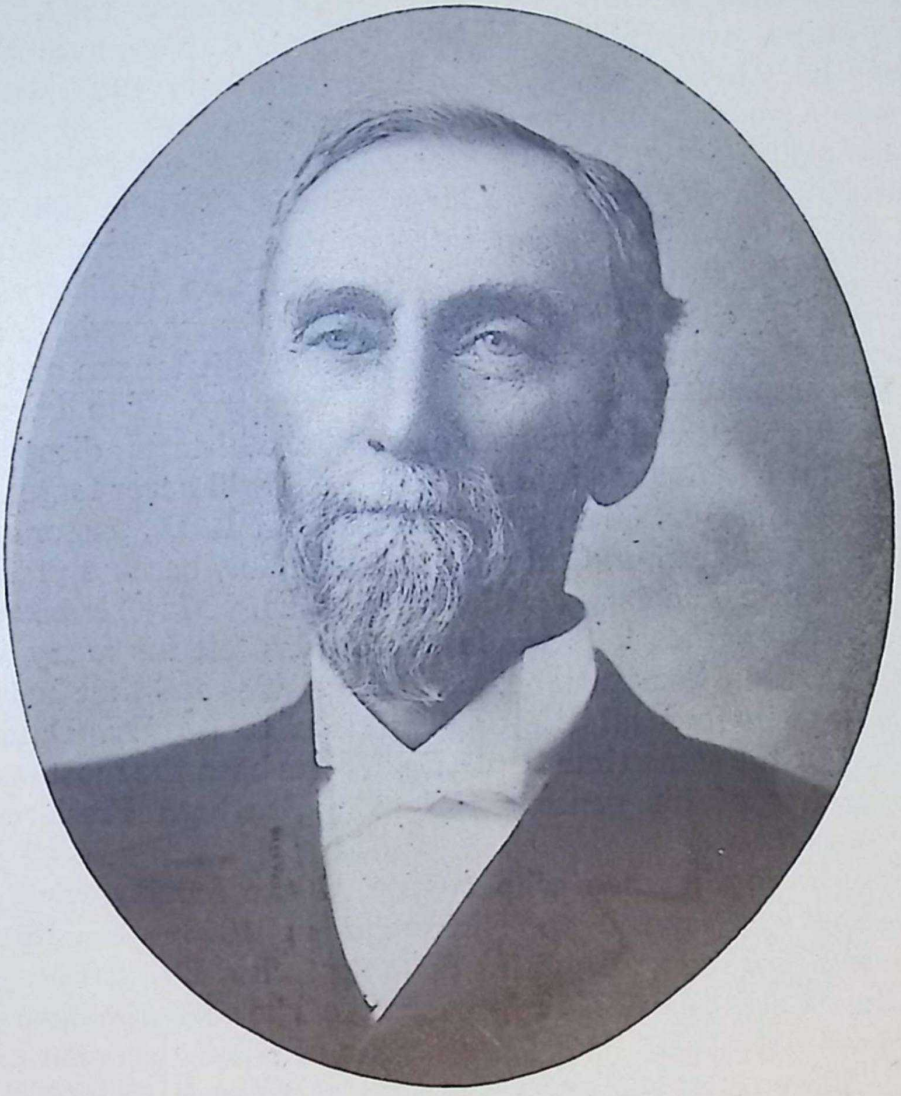
WALTER W. MOORE.

died on February 28, 1892. I think of Dr. Latimer as a man, every inch a man, but a man of God. He was a great preacher and teacher and left a deep impression upon his students.

During the two years, 1891 to 1893, there were some marked changes in the personnel of the faculty. In 1891, as already noted, Dr. H. C. Alexander resigned the Chair of Biblical Introduction and New Testament. The Rev. Charles C. Hersman, D. D., LL. D., Chancellor of the Southwestern Presbyterian University was elected to fill this chair and accepted. In 1908 Dr. Hersman became Professor Emeritus and Proctor and is still giving his valuable services to the Seminary. I once heard the late Dr. Craig, Professor of Theology in McCormick Seminary, say that Dr. Hersman was the greatest living new Testament exegete in America. Those of us who were under him in the class room and who have been thrown intimately with him can very well understand why Dr. Craig held such a high estimate.

In 1891 the Rev. Thomas Cary Johnson, D. D., was elected Professor of English Bible and Pastoral Theology. He was the first man to fill this new chair, but this was not to be his life work. Upon the death of Dr. Latimer in 1892 he was transferred to the chair of Church History, which position he continues to fill. He has now served the Seminary for twenty-one years. No more indefatigable student or worker has ever filled a chair in this Seminary, and moreover, his work has accomplished results not only in the class room but in many other lines. As an author, Dr. Johnson easily stands at the head of the list of all the men who have filled chairs in our Seminary.

In 1893 the Rev. Thomas R. English, D. D., pastor of the Presbyterian Church at Yorkville, S. C., became Professor of English Bible and Pastoral Theology. He continued to hold this position until 1908 when he was transferred to the Chair of Biblical Intrcduction and New Testament Interpretation, which place he continues to fill. I think of Dr. English as a man who can come as near getting at the very heart of a passage of Scripture as any man I ever knew, as one who preaches strong, practical sermons which men can live by, and as the most faith-



CHARLES C. HERSMAN.

ful man I ever knew. He never seems to forget or neglect a duty.

Dr. B. M. Smith died at Petersburg, Va., on March 14, 1893. Dr. Peck died at Hampden-Sidney on October 2, 1893. They were united even in death. The Rev. C. R. Vaughan, D. D., filled the Chair of Systematic Theology from 1893 to 1896. He was a man of vigorous mind and brilliant gifts. At the age of twenty-two he became pastor of the First Presbyterian Church of Lynchburg, Va. This position he filled for eight years, and then a great cross came into his life. His throat was partially paralyzed. He was compelled to give up public speaking for fifteen years. His voice was never fully restored. Yet he rendered the church a large service both with tongue and pen. He was my teacher. I revere his memory. The beautiful resignation with which he bore some of the bitterest disappointments that could come into a man's life, I will never forget.

In 1896 the Rev. G. B. Strickler, D. D., LL. D., pastor of the Central Presbyterian Church, Atlanta, Ga., became professor of Systematic Theology and is still with us. May his bow long abide in strength. The whole church has felt for many years that Dr. Dabney's mantle fell on Dr. Strickler and that he is the one man who has all the qualifications to fill Dr. Dabney's Chair. At the same time Dr. Strickler has been the most powerful preacher of his generation in the Southern Presbyterian Church.

These were the men who composed the faculty when the Seminary was moved to Richmond in 1898—Drs. Moore, Hersman, Johnson, English, Strickler. As Dr. Moore this morning called the roll of the great men of the past who have been connected with our faculty, I thought of those five men and I said, "They are worthy." Altogether they have given the Seminary 107 years of continuous service.

In 1904 the Board decided that it would be wise to elect a president of the Seminary. Prior to that date the various members of the faculty had acted as chairman of the faculty for a year at a time, rotating in order of seniority. Dr. W. W. Moore was elected president. This was a tribute that had been well deserved by his distinguished services to the Seminary.

THOMAS C. JOHNSON.

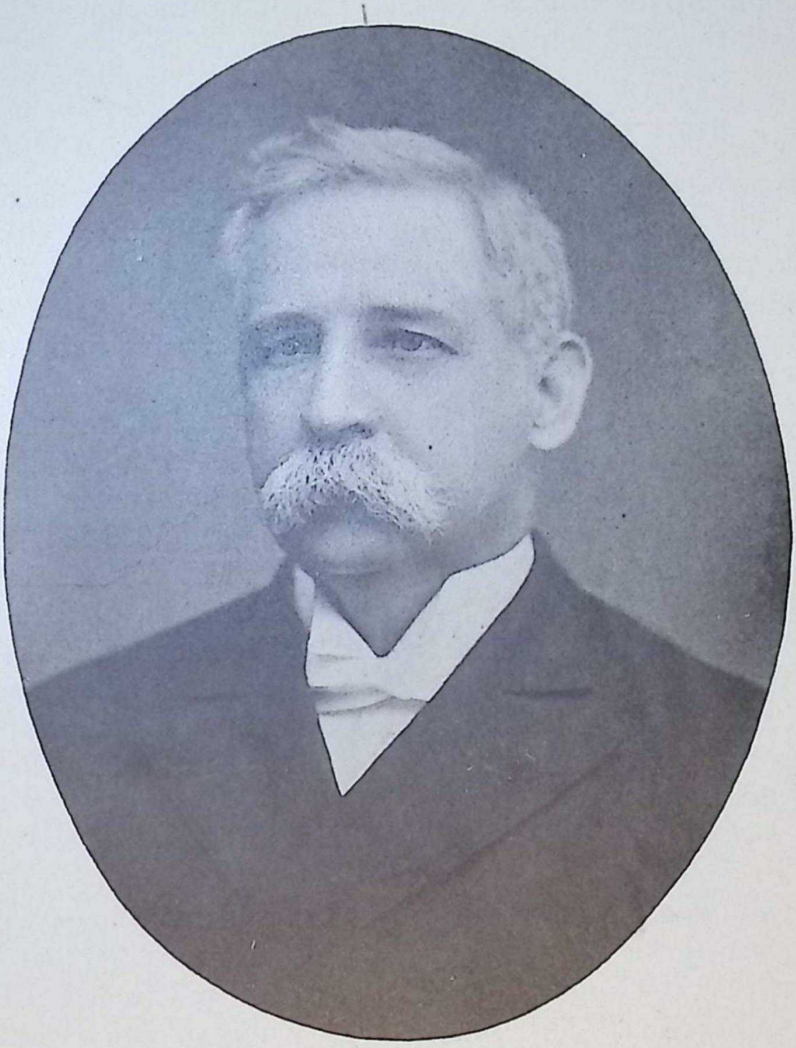
In that same year Rev. J. G. McAlister, who had been assisting Dr. Moore for a year, became Adjunct Professor of Hebrew and Old Testament Interpretation. This position he laid down at the end of a year to become President of Hampden-Sidney College.

Rev. Warren H. Stuart, now of China, assisted Dr. Moore in Hebrew during the session of 1905-1906. From 1906 to 1908 the Rev. A. D. P. Gilmour, D. D., now pastor of Purity Presbyterian Church, Chester, S. C., was assistant in the Old Testament department. In 1908 he became Associate Professor of Hebrew and Old Testament Interpretation, which position he filled with distinction until May, 1911. As already noted, Dr. English was transferred in 1908 from the Chair of English Bible to the New Testament Chair. The Rev. Theron H. Rice, D. D., pastor of the Central Presbyterian Church, Atlanta, Ga., was elected to the Chair of English Bible and Pastoral Theology and took up his work in the fall of 1908. It is my deliberate judgment that Dr. Rice is to-day the greatest popular expositor of the English Bible in the Southern Presbyterian Church.

In the summer of 1911 the Rev. Walter L. Lingle, D. D., pastor of the First Presbyterian Church, Atlanta, Ga., was elected Adjunct Professor of the Hebrew Language and Sunday-School work, by the Executive Committee. At the annual meeting of the Board in May, 1912, he was elected McCormick Professor of the Hebrew Language and Literature.

This gives you in brief the story of our faculty for the past fifty years. Fifty years ago there were three active men in the faculty, to-day there are seven. In the meantime the course of study has been greatly enlarged and enriched. Two new chairs have been established, those of New Testament Interpretation and English Bible. A thorough-going course in Missions was added twenty years ago. More recently a practical course in the study of Sunday-school work has been put in the curriculum. A fuller course in Christian Sociology and Social Service is being developed. I only wish there were more time to speak of our present curriculum and to show you how the Seminary is making every endeavor to meet the needs of the present day ministry.

In these past fifty years there have been only two deaths and three resignations in the faculty. In all the years of the past no



THOMAS R. ENGLISH.

member of the faculty has been accused, or so far as I know, even suspected of any kind of heresy.

I believe that I can truly write at the beginning of this story, in the middle of it, and at the end the words which I have chosen to stand at the head of all that I shall say to-night: "Hitherto hath the Lord helped us."

III. THE TRUSTEES.

There ought to be time to speak of the long list of distinguished men who have served the Seminary so well and so faithfully as trustees. Their work has been a work of love. I have examined the list with care and with great interest. It contains the names of many of the most noted ministers and ruling elders our church has produced.

There are five names which I must mention, though they deserve vastly more than mere mention. These are the men who have served as treasurers of the funds of the Seminary. They are Judge F. N. Watkins, of Farmville, Va., (1845-1884); Col. J. B. Fitzgerald, of Farmville (1885-1897); Mr. Wm. C. Preston, of Richmond (1898-1901); Mr. John S. Munce, of Richmond (1901-1907) and Mr. Wm. R. Miller, of Richmond, who has been our treasurer since 1907. These men by their labors and by their wisdom have helped to bring us through many difficult places up to this good hour, and we owe them a large debt of gratitude.

IV. THE STUDENT BODY.

A volume could be written about the students who have come and gone during these fifty years. In fact a volume has been written, "The Centennial Catalogue of Union Theological Seminary in Virginia." A hundred pages of this volume are devoted to the students of the past fifty years, and no name occupies more than an inch of space. So you see what a task the historian has before him. I can speak only in the most general way.

Two quotations from the records of the Board will give us a very good idea as to the size of the student body fifty years ago.

I have already quoted from Dr. Dabney's letter of April 21,

GIVENS B. STRICKLER.

1862. Let me turn to it again: "Moreover, the most of our students of divinity are already in General Jackson's Army; and finding my occupation gone here, it seems to me most appropriate to follow them, and endeavor to watch over their welfare. From this week I should have only one pupil remaining in the Seminary in any class reciting to me. In such a case it seems a sin to be expending time here for a formality."

In the report of the faculty to the Board in May, 1862, we have this interesting paragraph: "Of the students enrolled the Board will find present at this time only the present, viz.: Messrs. (J. M.) Wharey, (E. H.) Barnett, (P. P.) Flournoy, and (T. M.) McCorkle, all of whom were in the service of their country, were made prisoners at Rich Mountain last summer, were released on parole, and have not been exchanged. The remainder left the Seminary in February or March under the urgent call of the government for more troops." In 1864-'65 there was one student at the Seminary and he was there because he was not physically able to enter the Army.

But brighter days were ahead. Twenty-four men were enrolled for the session 1865-'66. They were mature, serious minded, earnest men, who had seen hard service in the war. The tide continued to rise with the passing years until the high water mark was reached in 1874-'75, when seventy-seven students were in attendance. That is the greatest number the Seminary ever had in any one year at Hampden-Sidney. Then came the ebbing of the tide until the low mark of forty-five was reached in 1881-'82. That is the smallest number of students the Seminary has had in any one year since 1870. Again there was a gradual increase until 1893-'94 when we had seventy-four students. When the Seminary left Hampden-Sidney in May, 1898, there were sixty-eight students. In October, 1898, the Seminary began her first year in Richmond with eighty-eight students. Since that time there have been fluctuations but a steady growth. To-day we have one hundred and seven students. Since the Seminary was founded a hundred years ago about 1,525 students have entered her walls. About 1,125 of these have entered during the past fifty years.

Much of the life of the student body is reflected in the records

of the Board and the faculty and in the reports to the Synods and the General Assembly. This subject alone would make a very fruitful topic for a paper.

I have been interested to note that the fathers and brethren who now tell us of the golden age of the past, and of how much better the students were in their day than in ours, were not always as docile and tractable as we had been led to suppose. About thirty-five years ago (I must not give the exact date) the Board made this minute: "We regret to find that a large number of the students did not remain for examinations or did not attend them." There is a constant refrain of that kind in the records of those days. At the opening of the session in one of those years there were six seniors present on the first day out of a class of eighteen and there were five middlers out of a class of seventeen. The faculty and the Board of Trustees did their utmost to remedy matters, but they found it a very difficult task. That all sounds strange enough to-day. In a senior class of thirty-eight this year only one man was absent at the opening of the session and he had a good excuse. Such a thing as omitting an examination without permission of the faculty is practically unheard of. I write this, not as a criticism, but lest our fathers forget.

There was another side to the students life in those olden days as you may very well suppose.

In 1868 we have this paragraph in the minutes of the Board: "It is a ground of rejoicing and hope that five of those now graduating have it in purpose to devote themselves to the Gospel ministry in Foreign lands."

Here we see the spiritual note and the intense Missionary spirit which have always characterized the student body of our Seminary. From the beginning this has been a missionary Seminary. About two-thirds of all the ordained foreign missionaries of the Southern Presbyterian Church have gone out from Union Seminary. Scores and scores of others have gone to the most difficult fields in Home Mission work.

For over a month at the opening of the present session I roomed in Richmond Hall among the students and took my meals at the Refectory with them. The one thing which impressed me

most was the missionary spirit and the deep spiritual earnestness which pervade the entire student body. I felt this in our daily conversations, at the evening prayers conducted by the students, and in the several gatherings of the students which I was permitted to attend. It is a revelation even to a teacher in the Seminary to attend the first meeting of the Society of Missionary Inquiry in the fall and hear the students of the upper classes tell the new students of the various forms of missionary activity carried on by the student body. Some conduct Christian services at the penitentiary, some in the jails, some in hospitals, some in the almshouse, some at the soldiers home, some at the railroad shops, some at the State Reformatory for boys, and still others in many weak churches within a radius of 150 miles from the Seminary. This intimate knowledge of the inner life of the students has stirred my soul within me and I must confess that there has been a fear in my heart lest the faculty should fall behind the students in missionary enthusiasm and spiritual fervor.

For a century these earnest, spiritually minded men have been going out of the Seminary into the world to preach the unsearchable riches of the gospel of Christ. They have literally dotted the globe. Eternity alone will reveal all that has been and will be accomplished by their labors. Up in the missionary room the students have one of the most interesting missionary maps of the world that I have ever seen. They have taken the Seminary as the center and drawn red lines to every foreign mission station in the world where a Union Seminary man is at work. As you can well imagine the map is a perfect net work of red lines. What if the idea could be carried a little further and a line run from the Seminary to every place at home and abroad where a Union man labors or ever has labored. What a wonderful picture it would be. It would not take much imagination to feel that each one of these lines was a power line, over which spiritual power was going out from the Seminary to bless the world. Nor would it take much imagination to feel that over these same lines there was coming back a reflex power to bless the old Seminary.

As we look back upon the old century from the threshold of

the new, take what point of view we will, we can write over it all: "Hitherto hath the Lord helped us." By the side of this let us remember to write that other verse: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

PRAYER.

By the Rev. T. S. Wilson, D. D., of Richmond, Va.

Oh God, our God and the God of our fathers, ever living, ever present and ever blessed, we magnify Thy name. A company of Thy servants, we come with hearts filled with gratitude for the past, joy in the present and hope for the future, for Thou hast been gracious unto Thy servants: We would remember the years of the right hand of the Most High. We would meditate of all Thy works and talk of Thy doings. Thou hast given good gifts unto Thy people and hast led them by the hand of men whom Thou hast chosen, even as a flock is led.

It was by Thy promise that hope dissipated the darkness of eternal despair when sin first separated man from his Maker.

It was Thy everlasting Covenant with the father of the faithful that established Thy church in the earth.

It was as holy men were moved by the Holy Ghost that the precious oracles of God were committed to human trust.

It was in the fullness of time that the Son of God came into the world and died on the Cross, the just for the unjust.

It has been in the fullness of the grace of the Saviour of Mankind that the church of the living God, with its divine ordinances committed to the hands of the redeemed, has withstood the fires of persecution from without and the deadening force of evil from within.

It has been of Thy grace that the blessed gospel in the hearts and hands of godly men has crossed oceans and found a place for itself in the mighty nations of the earth.

We bless Thee, O God, for the heritage of our own fair land, for the faith and courage of our own pilgrim fathers who cleared forests and built homes and founded a great nation, establishing it upon the principles of the impregnable rock of divine truth and justice.

We thank Thee for the men of Hanover Presbytery who con-

ceived and who laid the foundations for this school of the prophets.

We thank Thee for that hearty accord in two Synods which gave to the world the Union Theological Seminary.

And today we lift our hearts in grateful recognition of Thy favor in blessing Thy church and the world with that noble line of faithful men who have lived and labored here; and we thank Thee for them and for their unswerving loyalty to Thee and to Thy Word.

We bless Thee, O Lord, for that long line of men trained in mind and soul that have gone forth from this institution to Earth's remotest bounds as preachers of the blessed gospel of JESUS.

And now, Lord, in this beautiful place with these splendid buildings, which Thy servants have delighted to give to Thee, with a full faculty of men, worthy successors of the masters that have gone before, and with a great body of earnest, eager students filling these walls, our cup of praise is full–we take the cup of Salvation and call upon the name of our God!

And our souls are filled with confident hope, for we are assured that this is a vine of Thine own planting and Thou wilt nurture it and preserve it for ever and ever!

For all these and Thy countless other blessings we give Thee thanks and pray Thee to forgive our sins through JESUS CHRIST our Lord and Saviour. Amen.

UNION SEMINARY IN THE PASTORATE.

By the Rev. Robert Fishburne Campbell, D. D., Asheville, N. C.

Mr. President, Fathers and Brethren of the two Synods, and Friends of Union Seminary:

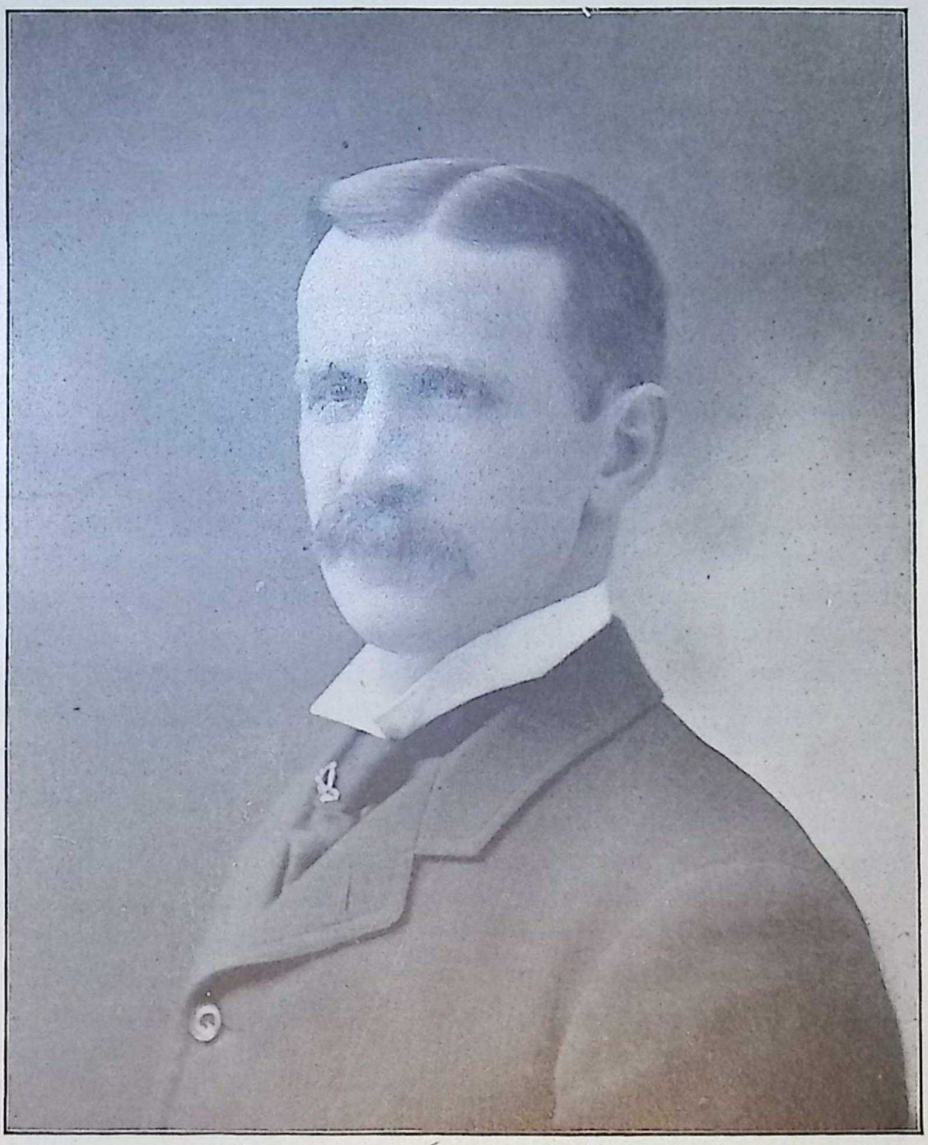
To attempt to crowd a century into twenty minutes is very much like trying to take up the ocean in a sea shell. The most that can be done in either case is to catch in our little measure a large enough sample to show the character of the whole.

The subject assigned me is "Union Seminary in the Pastorate."

"Union Seminary in the Pastorate" is here to-day. Seventy-five per cent. of the pastors in the Synod of Virginia and fifty-seven per cent. of those in the Synod of North Carolina were trained in this institution. The names of one-half of all her living alumni are on the rolls of these Synods. Scattered through the other Synods are as many more. Those of her living sons who are absent in body are present in spirit at this centennial celebration of their *alma mater*. It is safe to say there is no nobler brotherhood of pastors in the world to-day than these sons of Union. But,

> "There is one great society alone on earth,
> The noble living and the noble dead."

Surely now, if ever, the noble dead are with us. We are "compassed about with a cloud of witnesses." The alumni of this Seminary, who have kept the faith and finished their course, are interested spectators of this scene.



GEORGE W. WATTS.

We are surrounded on this campus to-day by

> "Heavenly presences,
> That stand with their peculiar light unlost,
> Each forehead with a high thought for a crown."

They "throw no shade against the wall." They are as the angels of God, invisible to the eye of sense, but as real to the eye of faith as "the chariots of Israel and the horsemen thereof."

Among the alumni of this Seminary who have served in the pastorate there have been men of true eloquence, golden-mouthed and silver-tongued; such men as Stuart Robinson, a son of thunder, "whose crippled arm served to make the sledge-hammer logic of his discourses seen more powerful," and W. N. Murkland, who "had a mint of phrases in his brain," and Moses D. Hoge, who in God's hand "became a trumpet whence He blew soul-animating strains."

Besides these, there have been a goodly number of pastors who by the power of their preaching, the force of their personalities, and the saintliness of their lives did much to mould the large communities in which they lived:—such men as Wm. S. White and his two sons, George and Henry, Theodorick Pryor, George D. Armstrong, John Leyburn, Alexander Martin, Jacob Henry Smith, E. H. Barnett, the Preston brothers, Thomas and John, Abner C. Hopkins, and many others, the calling of whose names alone would fill the time allotted to me.

Some of these men were distinguished from their fellows by unusual natural gifts; others were remarkable not so much for the possession of extraordinary gifts as for the extraordinary use they made of ordinary gifts, men whose pound gained ten pounds, while others with the same capital gained only five or two.

But, perhaps, the largest work accomplished for the Church by alumni of Union Seminary has been quietly wrought in obscure village and country parishes by modest heroes of the faith, who on small salaries, in the face of many discouragements, without the *eclat* of the metropolitan pulpit, have labored bravely on till "sunset and evening bell" have called them to their great reward.

The churches served by these noble workers have not only been the principal feeders of the city congregations, but have also supplied a large proportion of our elders, deacons and ministers, both in city and in country.

The river, whose streams make glad the city of God, takes its rise in small and distant springs. In its shining strength, the river should not forget the fountains that feed it with their silver threads far back among the hills.

So much for the glorious past and the noble dead. But what of Union Seminary in the pastorate of the living present? Is she a hundred years old, or is she only a hundred years young? Has the century brought decrepitude and decay, or is her youth renewed like the eagle's?

I think we may justly claim for our *alma mater* pre-eminence among the seminaries of our church, certainly in the *quantity* and, perhaps, in the *quality*, of her contribution to the pastorate of to-day.

You brethren of sister institutions—of Columbia, and Clarksville, and Louisville, and Austin—if we seem to boast, remember that this is one of the privileges of the hoary head. Wait until you come to celebrate your hundredth birthday, and you too, like the chief of the apostles and the chief of the seminaries, may "become a fool in glorying." And when you do, "may we be there to see!"

First, then, as to the *quantity* of her output, Union Seminary has sent into the pastorate approximately thirteen hundred men, of whom about one-half "remain unto this present time, and the rest have fallen asleep."

Of all the living pastors of our church thirty-eight per cent. received their training in her halls. No other institution approaches her in this. Moreover, she has on her roll in this her centennial session one hundred and seven students, the largest number in her history, an enrollment which places her far in the lead of her sisters.

But what of the *quality* of her sons? Are they "workmen that need not be ashamed"—and of whom *she* need not be ashamed? Here, again, our *alma mater* stands first among her equals. We do not claim that in piety and devotion her sons are superior to

those of other households, but we have reason humbly to believe that in these essential spiritual qualifications they are at least the equals of those who have been reared under other roof-trees.

With rare exceptions, those who have gone out from these halls have been true pastors. There have been few among them of whose ministry one must say, "The hungry sheep look up and are not fed." There may be theological seminaries whose course of study unfits the victims for actual contact with the actual world of to-day, so that their graduates only swell the number of those preachers who have been wittily described as "invisible during the week and incomprehensible on Sunday," but this school of the prophets belongs not in this class. She sends forth her sons as prophets who "have understanding of the times," with warm human hearts and with a living message from God to their generation.

As to her relative success in equipping men for efficiency in the pastorate of to-day, it might not become one of her sons to assert her superiority. But he ought not to be charged with lacking that "charity which vaunteth not itself," if he calls on figures to tell the story; for they speak without partiality and without emotional bias. We have seen that of all our living pastors, Union Seminary has furnished thirty-eight per cent. But if you will make a list of the one hundred and twenty-eight churches of our Assembly having the largest membership, you will find that seventy out of the one hundred and twenty eight, that is, over fifty-five per cent. of these largest churches, have pastors who received their training here. This means that in supplying the fields whose complex needs *demand*, and whose larger resources *command*, the best training for the pastorate that the church affords, our *alma mater* not only holds her own, but has seventeen per cent. to spare.

These figures seem to prove one of two things: either that these churches know where to go to get the best pastors, or that Union Seminary men know where to go to get the best churches. Settle this as you may, one thing seems clear: "There is always room at the top"—for Union Seminary men!

This address, necessarily so incomplete, could not claim an approach to completeness even as an outline, without some

mention of the literary work of our pastors. With literature produced by ministers outside of the pastorate I have nothing to do. That will be handled by others who are to follow me on the program.

I recently heard a distinguished alumnus of this institution bemoaning the literary sterility of our ministry. While it is not, and should not be, the aim of a theological seminary to produce *litterateurs*, there is doubtless ground for regret that our pastors have not been to a larger extent authors too. But there has not been utter barrenness. Here and there at least, we may gather "mosses from an old manse;" and this moss is not all dry, nor altogether the product of moss-backs.

In the field of sermonic literature, we have volumes by Daniel Baker, Stuart Robinson, C. R. Vaughan, Moses D. Hoge, G. B. Strickler and James I. Vance. This is not a very large exhibit. But it would be hard to find in the same number of volumes published anywhere within the last century a higher average of homiletic ability and skill than these sermons display.

Nor is the work of our pastors in other fields of literature to be despised. For instance, we have the Autobiography of William S. White, edited by his son, the best manual for a young pastor that I know of anywhere; the Life and Letters of Moses D. Hoge, by his nephew, Peyton H. Hoge; the Biography of Samuel B. McPheeters, by John S. Grasty. We have the able discussions, ecclesiastical, theological and polemical, of Stuart Robinson, George D. Armstrong, and John H. Bocock, valuable historical and biographical volumes by R. R. Howison and W. T. Price, the thoughtful sociological studies of J. B. Converse, the ingenious Scripture Harmonies of James W. Shearer, the scholarly apologetics of P. P. Flournoy, and miscellaneous volumes, some of them of great value, by A. W. Pitzer, Robert P. Kerr, Egbert W. Smith, A. R. Cocke, Joseph A. Vance, R. V. Lancaster, A. R. Shaw, E. C. Gordon, T. W. Hooper, E. T. Wellford and others, besides pamphlets, tracts and special sermons, too numerous to mention.

Nor have all the alumni of this seminary been devoid of "the vision and the faculty divine." Among her sons are some who can give a touch of witchery to common words, and

"Add the gleam,
The light that never was on sea or land,
The consecration, and the poet's dream."

We have on this platform the author of "The Divine Tragedy," which has been pronounced by a competent critic to be "a unique poem, vivid and powerful." And here, too, sits one whom we recognize to-day as the poet laureate of Union Seminary, whose recently published volume, "The Anteroom and Other Poems," has won high praise from the reviewers.

How many silent poets, how many "mute, inglorious Miltons," we may have among us, it is impossible to say.

I cannot close without suggesting the question, what of Union Seminary in the pastorate of the future? And we must turn for an answer to these sons of the prophets, of the classes of 1913, 1914 and 1915.

To you, my young brethren, is given the opportunity to set a pace and fix a standard for the new century.

It may be that my successor, who shall be appointed to speak on the same subject a hundred years hence, will excavate from the accumulated dust of a century, for purposes of comparison, the humble address I make to-day. I should be delighted to think that he would be able to recount more things and nobler things of Union Seminary in the pastorate of her second century than belong even to the honorable record she has made in the first.

I charge you to lift high the royal banner which the alumni of a century that is closing transmit to you who represent the alumni of a new, and (God grant) a better era.

Somewhere on the walls of this seminary should be inscribed in golden characters those golden words from a letter written by Dr. John Holt Rice to Mrs. Rice, while he was on a visit to New York in the year 1827: "Give my love to the young men, and tell them for me, in the name of God, that the salvation of souls depends much on their making attainments in holiness, and entering fully into the meaning of God's Word."

Take heed to these two things, young brethren—the attainment of personal holiness and an ever-increasing knowledge of the

glorious gospel of the blessed God—for in so doing you shall both save yourselves and them that hear you.

And, to this end, may the blessing of our covenant-keeping God be upon you and abide with you, and may that blessing "prevail above the blessings of your progenitors unto the utmost bound of the everlasting hills."

UNION SEMINARY IN RELIGIOUS JOURNALISM.

By the Rev. David M. Sweets, D. D., of Louisville, Ky.

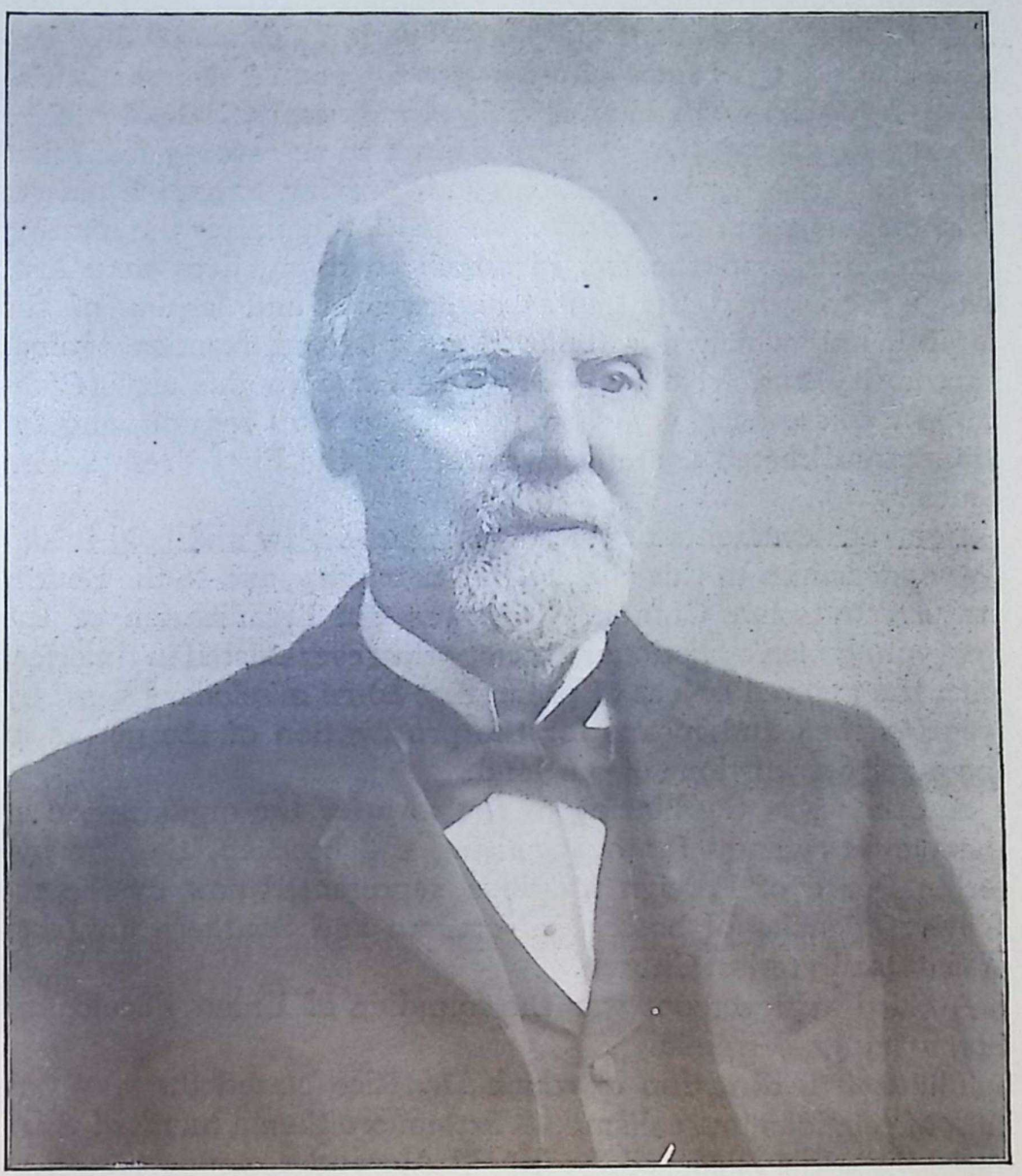
The printed page is one of the most potent factors in the propagation of the Kingdom of God. Before the invention of the printing press the masses of the people were in gross ignorance of the growth of the kingdom of God, and their knowledge of the Scriptures was limited in the extreme. The power which the religious press wields in the world today is largely the result of the voluntary act of the Protestant clergy. Luther fought his great battle for liberty of thought and action largely through the press. Without its power he would have failed, so far as we can judge from a human standpoint. It was not a coincidence that the invention of the art of printing and Luther's immortal protest were synchronous in human history. It was a providence, not a coincidence; a necessity, not an accident.

Pope Pius X boasted that in former centuries his predecessors had blessed the sword, but he gloried in the fact that he had seen the day when he could bless the pen which had become mightier than the sword.

That which brought to Pope Pius congratulation and joy has brought to Union Seminary far greater occasion for congratulation and rejoicing, for she has been intimately concerned with the beginnings, the development and the highest achievements of religious journalism in our beloved land.

Dr. John Holt Rice, the founder of Union Theological Seminary, that large-minded and far-seeing man, who exerted a more tremendous influence upon the Church of God in America than perhaps any other man, was the father of religious journalism of the whole world.

The story of his life as linked with the history of Union Seminary in Virginia has already been told during this centennial



WILLIAM W. SPENCE.

celebration. Eight years ago, the present gifted president of Union Seminary delivered an address at the Conference of the Eastern Section of Young Men's Christian Associations in Theological Seminaries in the United States and Canada in this historic place. Dr. Moore chose as his subject "A Man of Initiative—Rev. Dr. John Holt Rice." Ordained in 1804, Dr. Rice labored as pastor of a country church some seventy-five miles from the historic city of Richmond, proving himself a master workman as a country pastor. In 1812, "just after the burning of the Richmond theatre, in which so many lives were lost, which represented the genius and wealth and fashion of the capital, and which was followed by a strong reaction against immorality and frivolity," Dr. Rice came to this city (Richmond), where he gave a new impulse to vital religion, and for ten years directed the effective work of the First Presbyterian Church.

Four achievements of this man of large view and bold initiative endear him to this city, to this Seminary, and to the Southern Presbyterian Church. One was the organization of the first young men's missionary society that ever existed in America, with the avowed object of promoting home missionary work by securing men and means for the propagation of the gospel in the destitute portions of our land.

Another was the blazing of the way for the organization of that great agency for evangelizing the heathen, the Presbyterian Board of Foreign Missions, represented now by the executive agencies of both the Northern and Southern branches of the Presbyterian Church.

A third achievement was the founding of Union Theological Seminary in Virginia.

The fourth direction in which Dr. Rice blazed the way was that of religious journalism. A little more than a hundred years ago John Holt Rice and Archibald Alexander, young preachers in Charlotte county, Virginia, were planning the most efficient means of extending the Kingdom of God.

One who was familiar with the intense interest of Dr. Rice in religious journalism has preserved for us the facts:

At that time there was not a single religious newspaper pub-

lished—no journal of religious intelligence, no medium for communicating the productions of pious minds to the public. The daily papers, even if disposed to render a service to religion, were too expensive—fifteen or twenty dollars a year—to reach the masses, and the literary papers had no tincture of that evangelical spirit essential in all works intended to promote the course of true religion. And these young ministers took the initiative in the creation of the weekly religious newspaper.

Laboring in country churches or in a home missionary field, they could not for a few years carry into operation their plans. But when Archibald Alexander moved to Philadelphia he soon enlisted a printer named John W. Scott in the work of issuing the "Religious Remembrance" (started in 1813), the first publication the world ever saw embodying the features of the modern weekly religious journal—a paper which has been continuously published ever since, and now called the "Christian Observer."

When Dr. Rice moved to Richmond, Va., his efforts to find a printer who would start such a paper there were at first not so successful; but he succeeded in enthusing one of the elders of his church, Mr. David J. Burr, with the idea. Mr. Burr soon moved to Boston and agitated the subject in that city, and found a young man, Sidney E. Morse, to launch a weekly paper, the "Boston Recorder." After a year or two Mr. Morse concluded that Boston was not the best location, and transferred the "Recorder" to others, and it is now known as the "Congregationalist," the most influential religious newspaper in New England. And Mr. Morse moved to New York and established the "New York Observer," which, while under his management, was the leading paper in the Presbyterian Church.

It was not until the year 1822 that Dr. John Holt Rice was able to carry out his long cherished idea and issue a weekly religious paper *in Richmond*. He found the labors incident to it, in addition to his other work, too heavy, and in 1827 he called on Rev. Amasa Converse, a young minister in Nottoway county, Va., to relieve him. Mr. Converse accepted the editorial chair with reluctance. Its duties were irksome and very trying, and he would willingly have returned to the pulpit. But the

Lord had a work for him to do through the press, and it became his life work. Twelve years later the paper founded in Philadelphia under Dr. Alexander was consolidated with that established by Dr. Rice in Richmond and placed under the editorial control of Dr. Converse, and assumed the name "Christian Observer." He edited it for forty-six years, until his death. It is still published by his grandson.

Dr. Rice was, indeed, a man of initiative. These three papers, the leaders of thought in the old Presbyterian Church, in the Congregationalist Church, and in the Southern Presbyterian Church, owe their existence to movements which he projected. And hundreds of others in this country and Europe, and in all parts of the civilized world, copied after the model which he proposed, are a mighty monument to this great man.

And these represent but a part of the achievements of a life which Dr. Moore aptly characterized as a "Christ-like character" developed by "Christ-like prayerfulness."

The emphasis which Dr. John Holt Rice placed upon religious journalism, and his far-seeing recognition of the power of the religious press, have continued through the century of splendid history which has culminated in this celebration today. The inspiration of his example, and the instruction given by his successors in this Seminary, have laid large emphasis upon the possibilities of good through the printed page. A long line of honored successors have carried on the work which Dr. Rice so auspiciously began. This list of graduates of Union Seminary includes such names as W. T. Richardson, William Brown, T. V. Moore, Stuart Robinson, Moses D. Hoge, and P. R. Law among those who have been called to glory; while among those whom God has spared to this present time are James P. Smith, Thos. E. Converse, J. B. Converse, E. B. McCluer, W. S. Campbell, R. C. Reed, J. R. Bridges, George Summey, A. J. McKelway, W. M. McPheeters, T. S. Wilson, R. A. Lapsley. J. G. McAllister, and the speaker, who has been honored with the privilege of presenting today this resume of the history of Union Seminary in religious journalism.

An extended sketch of each of these, and others who have

served the Church through religious journalism, would be impossible in the brief time allotted to this subject.

It is interesting, however, to note that that prince of pulpit orators, Dr. Stuart Robinson, was one of the staunchest advocates of religious journalism and devoted much of his time and thought to the promotion of it. During the time when overflowing and delighted houses greeted him in Baltimore, Dr. Robinson was associated with Dr. Thomas E. Peck in managing a monthly review, "The Presbyterial Critic." In 1856 he became pastor of the Second Presbyterian church in Louisville, Ky., and assumed the duties of editor of a religious journal called the "True Presbyterian," through which he appealed to a large constituency by way of uttering a solemn protest against the practice of bringing political issues into church pulpits and church courts. His attacks upon the action of the Philadelphia General Assembly in 1861 were marked by "such bold frankness that the Federal military authorities in control of the city of Louisville early in 1862 suppressed the "True Presbyterian!"

After the war Dr. Robinson continued in Louisville the publication of his paper under the title, "The Free Christian Commonwealth." The complete independence of the Church as a spiritual organization was the principle for whose maintenance he contended in the editorial columns of this publication.

In 1867 Dr. Robinson was the principal writer of the declaration of principles, upon which as a basis of mutual understanding the Synod of Kentucky entered into organic union with the Southern Presbyterians.

The three religious journals now serving the Southern Presbyterian Church are edited by alumni of Union Theological Semnary. Through all the history of these three periodicals Union Seminary has furnished both editors and managers. Of course, not all connected with these publications have been graduates of Union Seminary, but the guiding and directing minds have usually been those who have received their theological education in the classic halls of this historic institution. In glancing back over their history, I have failed to find a single period of

any length of time when one of the sons of Union Seminary was not at the helm. Only a brief sketch of each can be given.

The "Christian Observer" is just completing a century of continuous publication, a record never before equalled by any religious newspaper in the world. During its unusual history it has absorbed and joined with itself at least twenty-one weekly periodicals in various parts of the country. Established September 4, 1813, it has never missed an issue, save for a brief period of time, when its publication was suppressed in the city of Richmond by the Federal authorities during the war. The man who initiated the enterprise that thus has continued for a century was Dr. John Holt Rice. Following him came Dr. Amasa Converse and his sons, Dr. F. Bartlett Converse and Dr. Thomas E. Converse. Though himself not a graduate of Union Seminary, Dr. F. Bartlett Converse found his life companion in Richmond and resided in this city for several years and issued from the presses located here the "Christian Observer," which he served as editor for half a century.

The "Presbyterian of the South," now located in Richmond, is the result of the combination of the "Central Presbyterian," of Richmond, the "Southwestern Presbyterian," of New Orleans, and the "Southern Presbyterian," of Atlanta. The "Central Presbyterian" was the outgrowth of two papers, the "Charleston Observer" and the "Watchman of the South." Dr. Adger says in his "My Life and Times" that the "Charleston Observer" was first published in Charleston, S. C., in 1826, and possibly a little earlier. Rev. Benjamin Gildersleeve was its editor. In Richmond, Va., Rev. Wm. S. Plumer, C. D., brought out on August 31, 1837, the first number of the "Watchman of the South." The name and fame of this editor indicate what must have been the character of the paper he edited. We quote Dr. Adger again: "After a long and successful editorial career in Charleston, Mr. Gildersleeve was induced to remove to Richmond, Va., and become the editor of the "Watchman and Observer." The first issue of this new journal appeared August 25, 1845. On January 5, 1856, the "Watchman and Observer" was issued under a new name, "The Central Presbyterian," with Drs. T. V. Moore and Moses Hoge as editors. Following these

editors came Dr. Wm. Brown, Dr. Richardson and Dr. Jas. P. Smith, and the present efficient editorial force.

The first number of the "Southwestern Presbyterian" appeared February 25, 1869. Dr. B. M. Palmer was one of the leading spirits in the organization and control of the paper. Dr. H. M. Smith was editor for nearly a quarter of a century, succeeded by Dr. R. Q. Mallard, Dr. J. H. Nall and Dr. George Summey.

The "Presbyterian Standard" has for many years stood as a stalwart defender of the faith. It was formerly known as the "North Carolina Presbyterian," and has rendered splendid service to the Southern Presbyterian Church. At its helm for the last fourteen years have been such able men as A. J. McKelway, R. C. Reed, P. R. Law and J. R. Bridges, all Alumni of Union Seminary. It was established in 1858, and during all these years has been a valiant and true pleader for orthodoxy and spirituality.

One of the signal services of Union Seminary in behalf of religious journalism was the establishment of the "Union Seminary Magazine" in the fall of 1889, which was the outgrowth of the labors of Dr. W. W. Moore and Dr. F. T. McFaden. It was the speaker's privilege to be a member of the first editorial staff, which consisted of R. L. Telford, editor-in- chief; W. C. Buchanan, business manager; A. P. Saunders and A. J. McKelway, associate editors; E. L. Siler and H. T. Graham, missionary editors; David M. Sweets and W. M. Eldridge, local editors; Dr. W. W. Moore and M. V. P. Yeaman, review editors. For nearly a quarter of a century this splendid magazine has maintained the ideals which it set for itself in its salutatory in its first issue in October, 1889. It declared: "Our object in undertaking the publication of such a periodical is twofold: 1. To secure for this institution a literary organ that will advance the interests of the Seminary in all its departments of work; that will act as intermediary between the candidates for the ministry and the Presbyteries from which they come; and thus establish between this training school and the Presbyteries and the Church at large a closer and more intelligent relationship than has existed heretofore. 2. Our second object in undertaking such a pub-

lication is to give expression to a long-felt need and supply the demand for a RELIGIOUS FAMILY MAGAZINE that will occupy a place midway between the philosophical quarterlies and our religious newspapers."

What would a modern church do without the religious press as a chronicler of current church history? It brings tidings of the progress of the kingdom of God in all parts of the world. Systematically, regularly, it sets before the Church what the Apostles and messengers did occasionally but within narrow limits when they told at Antioch or reported at Jerusalem what God had done in Iconium or Samaria. It furnishes the facts which are the fuel to fire the zeal of God's people in His work. Details of aggressive work are kept constantly before the people. The Church of God needs today an intelligent, patriotic, broad-minded and large-hearted army for doing His work. One of the best means for training and equipping this army is through the medium of the religious press.

One has said: "The religious press has, therefore, a more serious and quite as difficult a field to cultivate as its secular counterpart—for the currents of human thought that are the deepest and therefore the most determinative are the religious ones—and consequently requires as sounding line a thought that is longer and more searching. And there was never an age of the world when so many questions intimately linked in with the progress of God's kingdom were crowding to the front as now—questions that are to be grasped by nothing less than a unique combination of intellectual fibre, moral appreciation and spiritual intuition; which is the same as to say that there never has been a time when so broad, so inviting, so imperative a field was open to the occupancy of a journalism distinctively religious." Such a journal deepens and develops faith in God and guards against skepticism and infidelity.

A few years ago an infidel was addressing a large crowd on the streets of London. He held his audience spellbound and swayed them with tremendous power as he presented with plausibility his views, which declared, "There is no God." When the address was completed, a young man standing by his side said, "Let us sing a song and dismiss the audience." The infidel turned

sharply upon him and replied, "Infidelity sings no songs." But this young man had been reared in a Christian home, where the influence of a religious journal had implanted in his heart a belief in God, and he said, "But we will sing a song."

He started the familiar old hymn, "Nearer, My God, to Thee," and the refrain was taken up by the audience until every voice joined in giving expression to that deep-rooted conviction in every heart that there is a God and that we may be drawn near to Him. The song of faith was the answer to the infidel. Who can tell the influence of religious journalism in thus rooting and grounding in the faith the young people in our homes? It is one of the most effective means for keeping alive in the hearts of young and old the faith that God is, that man must serve Him, and that He is not very far from every one of us.

May the coming years bring to Union Seminary ever increasing usefulness in the wide and inviting field of the religious journalism of the future.

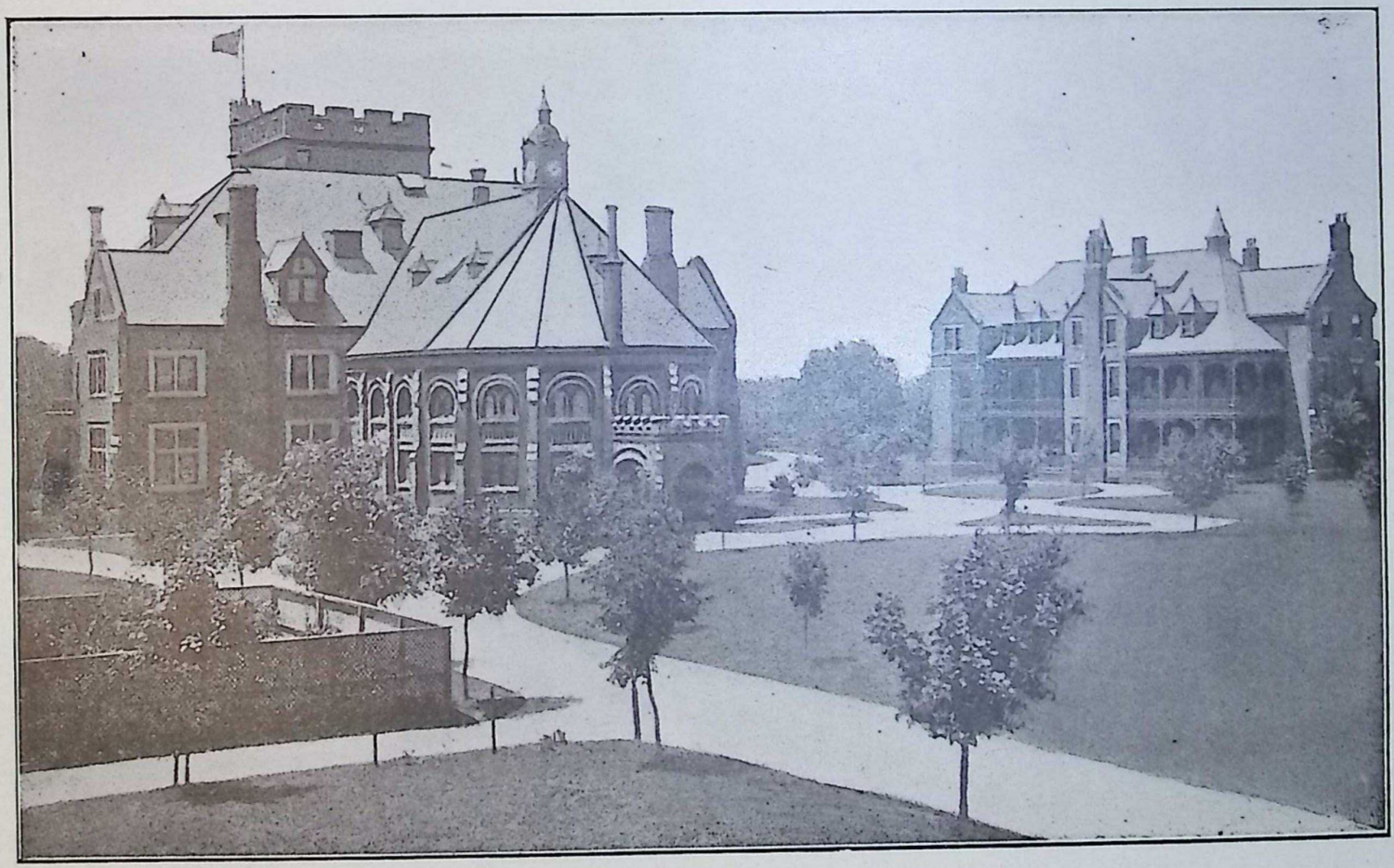
Louisville, Ky.

POEM FOR THE CENTENNIAL OF UNION THEOLOGICAL SEMINARY.

By the Reverend William Hervey Woods, D. D., of Baltimore, Md.

Mother of us, whose brow
  Today shines haloed with a hundred years
  Of priceless service, let thy tingling ears
    Now leaning o'er us
    Attend our swelling chorus,
And to the tribute of thy children bow.
    Thy sons, where e'er they roam,
    Are to thy crowning come,
Some from dim regions past an alien sea,
  Their eyes still wistful with an exile's yearning,
Some from our own wide land, but all to thee
  With eager foot-fall and a proud heart turning;
Some even from Fame's far fields are home again,
    And at thy feet lay down
    Belike th' Olympian crown,
Owning no praise that lacks thy deep, "Amen!"

Thou wearest in wondrous sooth
A rare-ripe youth—
  Centennial old, and yet in life's green spring!
    Mother and May-Queen, thy May-day outruns
    Life of thy sturdiest sons;
  And well thou show'st what moonlit maundering
Is that gray word gray sages said or sung
  (When wit went wandering,)
"Whom the gods love, die young."
  Die young? Good never dies:
Else thy ripe tutelage of us were wasted,
  Youth's sinews cut, and all life's high emprise
Clean gone awry, and unsown harvests blasted.
  Let be the fable with the false gods gone—
  One God, but One, we own,
And since He sits enskied,
  Nor here nor there, nor anywhere, nor ever



WATTS CHAPEL AND WESTMINSTER HALL.

Has a good man, good deed, or good endeavor
In all His kingdoms, died.
Wear then thy May, young-eyed and wrinkle-free,
Mother of Captains toward Eternity.
How may we tell thy story and our pride?
Thy life in us is writ,
And if men doubt fidelity long tried,
Here are we crowding come to 'stablish it,
And well or ill our ringing tribute voicing,
We come rejoicing.

Aye, even as one whose boyhood roamed the hills,
In happy dreams, goes back and stoops to drink
At long-lost springs, the music of whose rills
Shall haunt his dying ears on time's last brink,
So now to thee
From the world's beaten track,
Heart full of longing and of memory
We who are native here, come back.
'Twas here of old Youth's golden visions kept us
Glad in these quiet halls,
And through these doors first marching-music swept us
And Duty's bugle-calls.
We have come far since then—
'Tis happiest growing soonest makes grown men.

What venerable names
Have to thy service lent their noblest powers!
Good men and great, of old days and the new,
Always to truth and right tradition true;
So great, so many, that no warring claims
Divide our choice, since all alike are ours.
Some wore a manly splendor
Throned in the pulpit or the teacher's chair—
Wide-minded men and tender,
Nor e'er of their own kinglihood aware;
Some with a huge strength, some with deeper feeling,
Some with a kindlier art,
Did well their part.
Mother, forgive us for one name revealing—
Dabney was "Lion-Heart,"
Captain in deeds and words,
Among all Captains of cross-handled swords.

And what like heritage
  Of deeply pondered, calm, puissant faith
  Founded alone on "Thus Jehovah saith,"
Can any school allege
  As thou art heir to, from rare old divines—
Pharaohs among professors—
  Who once reigned yonder in Prince Edward's pines?
  And happy we when new Doubt tries our lines
That such kings have successors.
  Ah, that old "Hill"! Who is it standing here
  But holds its memory dear?
And we who once came to it
  In the red stage and by the long red road,
But for this did eschew it—
  We loved our mother more than her abode.

Teacher of teachers and the young guides' guide,
    To whom 'tis given
    To show men how to shepherd souls to heaven,
  Thy known horizons all our dreams outbid,
And we acclaim thee with a blameless pride,
  For what thou bidd'st men do, Immanuel did.
    Go on! Hold flawless ever
  Thy known, unbroken fealty to truth,
And with still richer grace and large endeavor
  School for God's use our youth.
Teach them and us that patience and long art
  Must bridge full many a chasm
Which the young shepherd on his buoyant heart
  Thinks to o'erleap with sole enthusiasm.
    But teach with eager, tingling, thrilling stress
    This blessedness:—
  Who helps but one lost man find Paradise,
  Himself has found it—twice!

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

UNION SEMINARY IN THEOLOGICAL EDUCATION AND RELIGIOUS THOUGHT.

Fathers and Brethren of the Controlling Synods, Genial and Gracious Friends of the Community and Beyond, Greeting:

In using the twenty minutes allotted to this address I conceive that something better must be attempted than a mere enumeration of names and the titles of books and pamphlets—something which shall tend more to warm our hearts, kindle our gratitude and quicken our prayers. My subject may seem to many of you to promise little in this direction; it may suggest the abstract, the metaphysical, the dry, that which lies remote from men's "business and bosoms," far from the practical and pressing interests of daily life. Let me ask you to suspend your judgment for, if I am not very much mistaken, the facts will make a very different showing.

An educational institution like ours acquires in the course of time a sort of personality. It is, in fact, the distilled essence of many personalities who have united to build it up. It is the fused product of a multitude of minds and hearts who have wrought together for the creation of its ideals and achievements. This personality of the institution, as truly as that of the individual, is something distinct, peculiar, its own. Now we know that Christ recognizes the differences subsisting among his people—differences in endowments, aptitudes, temperaments, in short, differences in personality; and through these very differences accomplishes the vastly complex work of his body, the Church. No two Christians have precisely the same function to discharge, hence no two Christians have precisely the same equipment and qualifications. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the

grace given unto us. . . ." This being true, it behooves every member of the Church to take account of the distinct and peculiar gifts which God has distributed to him in order that he may know what service he is best qualified to render, and how he may make the largest contribution possible to the efficiency of the whole. May not the same thing be true of an institution like our Seminary? If it be true, that she too, has a character of her own, determined for and impressed on her at her origin and developed during the course of her providential history, may she not wisely examine herself in order to discover just the task God has called and qualified her for and the particular contribution she is fitted to make to the welfare of the universal Church? Such a survey of her history and estimate of her work need not be in the slightest degree invidious or vainglorious, it ought rather to issue in gratitude, humility and a keen sense of her responsibility.

When we survey the century of life just closing two things stand out prominently as characteristics of Union Seminary, one is her ideal and the other is her method. She reveals a strongly marked personality both in her conception of her task and in her way of accomplishing it. As to her aim it has been to train a ministry of all-round efficiency, qualified to bring the gospel home with saving power to the world of sinning, suffering men. As to her way of doing this, it has been by the close personal contact of the teachers and the students, the hand-to-hand dealing of men with men.

These general statements may be illustrated by three eminent men who in three successive eras of the Seminary's history have embodied with striking completemess both the institution's ideal and her method.

Look first of all at Dr. John Holt Rice, who represents the foundation stage. He was a man of creative power. As Dr. Moore has pointed out, this exuberant creative energy issued in at least five great effects: (1) A Church-wide Foreign Mission policy; (2) a Men's Organization for Home Missions; (3) a Bible Society for the distribution of the Scriptures; (4) the Weekly Religious Journal, and (5) Union Theological Seminary.

Now all that I can pause to point out is that every one of

these fruits of Dr. Rice's labors was an expression of a passionate desire for the dissemination of the gospel and the salvation of men. When, therefore, he came to preside over the infant Seminary, we are not surprised to find him impressing upon it his own controlling ideal and yearning that it might train a ministry which should save souls. This breathes in the letter from his sick bed to the students of the Seminary, in which he reminds them of how much the *salvation of souls* is going to depend on their diligence and success in their studies. It was not an accident, but divine providence, which ordained that our founder should be such a man. The lifelong effort of Union Seminary has been to do what he so nobly did—to harness the most ardent zeal for God's saving truth to the wisest methods of practical efficiency.

Coming next to the middle period of the history—the time during which, having come to her maturity, she developed and displayed her inborn tendencies, and attained to a distinct consciousness of herself and her place in the Church and her mission among men—the man who dominates that era is Dr. Robert Lewis Dabney. As Dr. Rice was eminently the builder, so Dr. Dabney was eminently the thinker. But just as Dr. Rice did not lack learning and the power of vigorous thought, so Dr. Dabney was by no means deficient in practical talent. Hence he was not only the greatest of our theologians, he was the most effective of teachers. In the first place, theology was to Dr. Dabney himself a matter of vital personal concern. His studies were not pursued in the cool temper of the theorist. He did not merely take other men's views. He must know at first hand —for he was learning for his very life and soul. Hence his system is no mere echo. His teaching is a living voice. He reminds me as I follow him of the stripped athlete closing with his problem in a grapple tremendously earnest and winning the truth in the agony of strong labor. And as to his teaching—why, one could never imagine Dr. Dabney's teaching as a mere academic exercise. He glowed, he flamed, he thundered in the class room—nobler, yet he travailed with infinite patience and tenderness to make the truth the actual possession of his students; he brooded over their minds, wooing them to work and think,

and insinuating the precious truth by a wealth of skillful devices into the most obtuse minds.

And so in her princely teacher, no less than in her able founder, the Seminary stands revealed in that fine and fruitful blending of high thinking and efficient doing, that embodiment of the noblest ideals in the most practical service, which has been her glory from the beginning.

Coming finally to the present or modern era, the period of expansion and readjustment—it was to be expected that God would have a man qualified for its peculiar necessities. It would have been strange, indeed, if an institution so blessed in the past and the heir of so many and such mighty prayers should have been left without the leader which at this crisis she required. The man whom God raised up is sitting on this platform today. Called into the service of his Alma Mater when a mere youth, he began his labors for her welfare as an adjunct professor in the department of Hebrew. Since he entered her walls as a teacher he has given his whole energies to her welfare with as single-hearted devotion as Alfred Tennyson yielded to his vocation as poet. His life work has been the upbuilding of the institution. He took high rank from the very first as a captivating teacher, making the elements of Hebrew actually interesting, to some students positively fascinating. As he gradually assumed the exegetical work of his chair his lectures on the Old Testament books opened for his students sparkling springs in what had been arid deserts of uncomprehended or misunderstood Scripture. He was winning his spurs in his chosen specialty of Biblical Archæology, and his attainments had been recognized by his being invited to lecture on the Stone Foundation at Princeton—for which service that institution had imported such celebrities as Abram Kuyper and James Orr. But circumstances were making it evident that Union Seminary must change her residence if she was to continue to serve the Church to the measure of her power and the Church's growing needs. Seeing this fact with an insight and foresight worthy of John Holt Rice, The Second, Dr. Moore threw himself into the difficult and delicate task of accomplishing safely the transplanting of the ancient school from Hampden-Sidney to Richmond. When this had been

accomplished the need for an executive head of the institution developed, and he was called to the Presidency; he made the choice of his life, surrendering all dreams of the leisure necessary to the cultivation of scholarship and plunging into the details of administration during the difficult era of readjustment to new surroundings and to the modern conditions of the Church's life at large. How patiently and well he has wrought I need not tell this audience, which had watched the prosperity of the institution for the past twenty years. It has been no easy task. To meet misapprehensions with a sweet spirit, to extricate the institution from financial difficulties, to attract to her large endowments, to keep her abreast of the age, while heartily and thoroughly loyal to our confessional theology, has needed a worthy successor of the master builders who had gone before. Right nobly has he served us and we ought to say it. This centennial is his crowning day, and we ought to proclaim it so.

Let us not fail to notice, however, that in our third exponent of Union Seminary's distinctive character there shines out as conspicuously as in either of the others the blending of the ideal and the practical, the making of scholarship tributary to efficient service in the actual conditions of human life.

When we turn from her conception of her task to our Seminary's method of accomplishing it we find that in all stages of her career she has employed the same. We may call it the method of fellowship. Dr. Rice, writing to his wife from a sick bed away from home, sends his love to the students and an affectionate piece of fatherly council. The Seminary instruction was begun in a cozy corner of a hospitable kitchen. Dr. Dabney was noted for nothing more than for the cordial sympathy he lavished on his students; he grappled his young brethren to him with hooks of steel. In the modern era of our Seminary life the relationship between professors and students is cordial and free. There has always been in the Seminary a genial atmosphere. And the professors at Union have not so much attempted to write books as to make men. They have poured themselves into their students and written themselves on their characters and lives; their method has followed that of Jesus with the Twelve.

As a consequence Union Seminary has not influenced religious thought so much by her output of books and through her training of living voices for Christ. Yet it would be unfair to leave the impression that her professors and her sons have done no literary work in their time.

The following imperfect enumeration of those who have wrought with their pens will relieve that impression.

In the department of *Exegetical Work* we have Dr. Sampson's Commentary on the Epistle to the Hebrews; Dr. B. M. Smith's Commentary on Proverbs in Jamieson, Fawcett and Brown; Dr. Peck's Commentary on Acts; Dr. Stuart Robinson's Discourses on Redemption; Dr. W. A. Campbell's Commentary on Mark; Dr. J. B. Shearer's Syllabus of Bible Study and A Study of the Sermon on the Mount; and Hebrew Institutions; Dr. A. R. Cocke's Epistle to the Ephesians and Epistles of John; Dr. Grinnan's Epistle to the Ephesians in Japanese.

In *Historical Writing* (including biography) we have Dr. T. C. Johnson's History of Southern Presbyterianism, Biographies of Dabney and Palmer and John Calvin, A History of Missions; Dr. R. C. Reed, Presbyterian Churches of the World; Dr. Robert P. Kerr, Presbyterianism for the People and God in History; Dr. Peyton H. Hoge, A Life of Moses D. Hoge, D. D., LL. D.; and Drs. Henry and George White, A Biography of Dr. Wm. S. White; Dr. Henry A. White's Volume of Presbyterian Worthies.

In *Systematic Theology* we can enumerate such names as Dabney, Peck, Vaughan, Armstrong, Strickler, Egbert Smith, Shaw.

In *Miscellaneous Religious Literature* we may mention Dr. Flournoy, in Archaeology; Dr. Reynolds, who translated the Bible into Korean; Dr. H. M. Woods, who annotated for Chinese students some of the works of their great Confucius; Dr. James P. Smith, who wrote the Brightside Idylls, and Dr. James I. Vance, who has issued a group of inspirational books like Royal Manhood; Dr. Richard McIlwaine, who wrote a volume of Reminiscences of a Long Life; Dr. Woods, our poet, and Dr. W. S. Lacy, Dr. E. T. Wellford, Dr. A. W. Pitzer, Dr. J. B. Converse, Dr. T. M. McConnell, Rev. Luther Link, and Dr. Juan Ortz.

Such is the merest sketch of the pen work of some of our more

notable men. And many more doubtless too modest to be conspicuous have served the truth by this means, and left thus their impress and that of our noble old Seminary on the religious thought of the age.

Union Seminary is also represented on the faculties of all our other Southern Seminaries: by Drs. McPheeters, Reed and H. A. White of Columbia; by Dr. J. Gray McAllister, of Louisville; by Drs. Rosebro and Somerville, of Clarksville; and by Drs. Vincent (the president), Sampson and Caldwell, of Austin.

PRAYER.

By the Rev. Peyton H. Hoge, D. D.

Almighty and ever blessed God, the God of our fathers, and the God and Father of our Lord Jesus Christ, who hast loved us with an everlasting love, and with loving-kindness hast drawn us unto Thyself, we bless Thee that Thou hast not left Thyself without witness among men, but at sundry times and in divers manners spake in time past unto our fathers by the Prophets, and in these last days hast spoken unto us by the Son, the brightness of Thy glory and the express image of Thy person. We bless Thee that in Him we have the forgiveness of our sins, and the witness of His Spirit with our spirits that we are Thy children, and heirs with Him of Thy kingdom.

We praise Thee for Thy holy Apostles who, receiving at the lips of Thy Son this blessed Gospel, have committed it unto faithful men who should be able to teach others also. We thank Thee for those faithful men who loved not their lives unto death, but braved the perils of the sea and the perils of the wilderness, that they might plant in this free land those institutions which they had found in Thy Holy Word.

Especially do we praise Thee to-day for the founding of this institution, and for Thy servant who was called by the voice of this Synod to preside over its earliest years. We thank Thee for the grace given him to understand Thy Word, for his blameless life and character, and for the good name that he left to those who came after him. We thank Thee that in this city for more than half of the century that we commemorate one of his name and blood was permitted to preach the everlasting Gospel, and for all his spiritual descendants who have borne the impress of his life, and of the truth as he knew and taught it.

We thank Thee for Thy servant to whom it was given to take up his work and re-establish this institution on broad and en-

during lines. We thank Thee for all who have labored and prayed and taught within its walls in the past, and for those who now discharge this sacred trust, and to whom in these ampler days is committed this high responsibility.

We thank Thee for the noble men and women who by their gifts and benefactions have made possible these larger things, and for the vision and foresight that have enabled them to prepare for the greater things that are to come.

We thank Thee for all those who have gone forth from its walls to preach in these and other lands the unsearchable riches of Christ. We bless Thee for the witness they have borne, for the churches and institutions they have founded, for the healing that has come through their ministry to weary souls and broken hearts, and for the vision of the Christ which they have had, and have been permitted to give unto others. We thank Thee that vision is rising in ever larger measure upon a world blinded by sin and darkened by sorrow, and we pray Thee that through that vision Thy Church may arise and shine in all the world until the day dawn and the shadows flee away.

To this consummation now we consecrate ourselves, as we invoke Thy blessing upon this institution for the century to come. Lord of the Harvest, send forth laborers into the fields that are white unto the harvest. Pour forth upon this Seminary and upon all our Seminaries, and upon all universities and schools of learning, the Spirit of Thy grace, that men may be called and prepared to preach Thy Gospel in all the world, that all the ends of the earth may see the salvation of our God, and that the kingdoms of this world may become the Kingdom of our Lord and His Christ. And the glory shall be to the Father, and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end.—Amen.

UNION SEMINARY IN HOME MISSIONS.

By the Rev. Egbert W. Smith, D. D., of Nashville, Tenn.

The extraordinary task assigned me is that of pouring an Atlantic of glorious history into the teacup of a twenty-minute talk. The method I shall have to adopt is that of the elderly patient in a hospital who was seen one day running pantingly along the corridor. The next day at the same hour he did the same stunt. The third day instead of running he took to skipping. To anxious and inquiring nurses he explained that he was carrying out the directions of the doctor, who had written on his box of pills, "Take them two days running, then skip one." What troubles me in covering my immense theme in so short a time is not the running I must do, but the vast amount of skipping.

One morning at Chapel, when the Seminary was in old Prince Edward and the hard benches were decorated in part with the class of '86, made illustrious by Vance and me and eleven others, there appeared before us a man I had often heard of but had never seen. Slender, erect, vibrant, with the flash of a sabre in his eye, and an electric energy and passion in his speech, he described to us the conditions in the Appalachians, the pitiful need of workers, and the thrilling triumphs of the gospel among the mountain folk.

He was then leading the great Kentucky Synodical Evangelistic movement, seconded by W. D. Morton, another Union man of a similar big heart and Christlike passion for lost men. That Synodical movement brought thousands to Christ in Kentucky, but its greatest fruit, I believe, was its firing the other Synods with evangelistic zeal and lifting our whole church to a new sense of its Home Mission needs and duties.

But this Union man was not content with leading so notable a movement. In 1897 he organized a Society for reaching the

neglected American Highlanders, through which in ten years 362 missionaries have labored exclusively in these wild mountains, making 51,000 visits, holding over 22,000 public services in 10,000 places, teaching 879 Bible schools with 40,000 pupils, reporting over 6,000 conversions, distributing over 10,000 Bibles and Testaments and 125,000 tracts, building 56 churches, schools and mission houses, including three Colleges and an orphan asylum.

That is the kind of Home Mission leadership that Union Seminary has given to the church and the nation, and I may be permitted to say that when the roll of her faithful alumni is called up yonder few, I believe, will be given brighter crowns or greeted with louder acclaim than Edward O. Guerrant.

From Kentucky the Synodical movement crossed over into North Carolina, and there it was mainly organized by Union men. Dr. W. D. Morton was its first evangelist, Dr. Alexander Sprunt and I its first superintendents, and Dr. Peyton H. Hoge was the chief framer of its constitution and most influential member of its controlling committee.

These brethren and Dr. H. G. Hill and others will remember how in Synod after Synod we had to fight for the new movement's life against the twin arguments that it was unscriptural and unconstitutional. There was nothing tame about those Synod meetings.

> "Bliss was in it that dawn to be alive,
> But to be young was very heaven."

How the movement went on to an immense and ever-growing success, is known to the whole church. The Synod has itself declared that rarely, if ever, has there been a movement of so much importance to North Carolina Presbyterianism.

In the twenty-two years of its history, two-thirds of its workers, five-sixths of its controlling Committee, and all of its Superintendents except two, have been sons of Union.

In the noble work of the Virginia Synod, the record of Union is even more remarkable. Here 90 per cent. of both workers and Committee, and all the Superintendents, have been Union men.

SPENCE LIBRARY.

As we look back through fifteen years of the Missouri Synod's work, two facts tell the whole tale. One is that for more than half that time the work has been led, as it is led today, by a Union man. The other is that if, on the Synod's official letter-head, you count the printed names representing both the governing and the field work, you will find that more than half the names are Alumni of Union Seminary.

We have not time even to glance at the Synodical work in other States, though in every one Union men have borne a prominent part.

When we turn to the Presbyteries and look up the Union men who have been efficient Chairmen or members of the Home Mission Committees, we find their name is legion. Hundreds upon hundreds of them all over our Church have served in these vitally important positions, and have been, and are today, mighty factors for the sustaining and upbuilding of the Kingdom of Christ in our Southern land.

How fundamental, yet how difficult and often thankless, this kind of work is, what unweariedness in well-doing it requires, and what financial genius to make one dollar habitually do the work of three, every Home Mission Committee knows. Who says that the day of miracles is past? I have it on unimpeachable testimony that an alumnus of this Seminary served in a Mississippi Presbytery for fifteen years as Home Mission Chairman, and paid all salaries quarterly in advance. While in sacred silence we meditate this incredible thing, we shall all agree, I know, that none but a Union man could have done it.

Of the spirit and efficiency of the home missionaries trained and sent out by Union, it is impossible to speak too highly.

Think of Sam Glasgow, of Virginia, far away in the artificially irrigated delta of the Rio Grande, spreading himself over a field 30 by 60 miles, and seeing in three and ahalf years two churches grow to six, twenty-four members become two hundred, no missionary and aid societies spring into eight with 75 members, no Sunday schools become six with 45 members, and no church buildings blossom into a round half dozen worth $11,000.

Or from this low and hot delta region let us leap up 4,000

feet and look at Edgar Tufts and his Lees McCrae Institute in the mountains of North Carolina. Starting 13 years ago with nothing, and without incurring any debt, it now has 200 acres, 6 buildings, 8 Christian teachers, and has trained 500 mountain girls to be the educated Christian mothers and teachers of the next generation.

This is the kind of work that Union Home Missionaries are doing on plain and mountain. They are making the spiritual wilderness to blossom as the rose.

Neither should it be forgotten in this connection that during the vacation of four months every year the Seminary sends 75 student workers to labor in our mission fields.

When we turn to the General Assembly's Home Mission work we find that for nearly four-fifths of the entire time that work has been led by Union men, and when a year ago a Superintendent was needed for the great mission work transferred to the Assembly by Dr. Guerrant, 'twas a Union man called to fill the important post.

We find also that since the Assembly added the Evangelistic Department the two men she has appointed as her General Evangelists have both been sons of Union.

When we look back to those days that tried men's souls, and think of the noble work done by Union men as army chaplains, and of that Virginia alumnus who ran the blockade to supply the Southern soldiers with Bibles and Testaments; when we let our eyes range over the field today and note the work done in mill towns, in college towns, in city missions, in prominent pulpits that radiate mission zeal and put their strong arms under weak churches all about them, in evangelistic effort, Presbyterial, Synodical and Pastoral—in all these and other departments we find Union men so numerous and conspicuous that we are not surprised to discover that the founder of our Seminary began his ministry as a home missionary, and that the first young men's society ever organized in the South he organized in Richmond to push Home Missions.

One morning last fall in the course of my travels I found myself in a small town with several hours to spare. Having nothing else I could well do, I borrowed a buggy and drove four

miles out into the country to interview a few members of a little rural church on the subject of Foreign Missions.

I distinctly recall that drive for two reasons. The first is that in the course of it I stopped at an ordinary looking farmhouse and talked with an ordinary looking farmer, who wrote me out a check for $500.00. The other is that the charming old gentleman who drove me described to me the deep impression made upon him as a boy by seeing and hearing the great Dr. Daniel Baker, the man whose name stands third on the Centennial Catalogue of our Seminary, since he was trained in its atmosphere, and personally taught by its President, and no doubt inspired by its influence to the mighty work of his life.

The extent and success of his labors were astounding. Pastor, author, evangelist, frontier missionary, college founder and president, in all and through all and dominating all, ambassador of God to men—he represents that virile type of consecration for which our Seminary stands, that lays every gift of voice and mind, every attainment in grace and learning, under tribute for the saving of men from ignorance and sin to the knowledge and service of God.

The marvelous power of his preaching is not surprising to one who reads his sermons. They represent the best kind of sermonizing, the kind taught in our Seminary. I do not wonder that Dwight L. Moody secured their reprinting in England on the ground that they were the best sermons he knew of for general distribution. Though written 80 years ago, they are supremely modern in every good sense of that word, doctrinal and yet practical, weighty with thought and yet winged with passion, vivid with imagery, pulsing with life, aiming from first word to last at one target, and that target the winning of men from sin to Christ.

Dr. Baker never loses the preacher in the essayist. He never sinks the ambassador in the exegete. His sermons prove and move. They teach and reach. They yearn and burn. To call him an evangelistic preacher is to convey an unconscious libel on the Christian ministry. Not to be an evangelistic preacher is to be a man not called to preach the evangel of a crucified Saviour.

There are many heresies abroad, but the deadliest of all is the heresy that the chief function of the Church and the ministry is to conserve the truth once delivered to the saints. Not conservation but aggression, not the making of defenses but the making of disciples, is the chief business to which God has called us. To put the accent anywhere else is to turn the gospel wrong end foremost. It is the stagnant pool that breeds corruption; the running stream keeps clear and sweet. The source of our Seminary's power and success, the secret both of a pure theology and a conquering Church, lies in putting that first which Christ put first, the forward march of the kingdom of God.

"*Go* ye and make disciples." This was our Lord's final command to his Church. This was the master purpose of Paul and his fellow apostles. This is the keynote of the Bible music, running through every chapter and ringing loudest in the last to linger longest in the memory. "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely."

It was this redemptive passion, caught from the heart of Christ, that moulded the life of Daniel Baker from the time he left the Seminary Hill to that day 42 years later, when, in the Lone Star State, to whose uplift he had given so mighty an impetus, he calmly folded his hands upon his breast and murmured with his parting breath, "Father, into Thy hands I commend my spirit."

His voice has long been hushed, yet his work abides; and the mantle of his large vision, his conquering faith, his inspiring leadership, seems to have fallen upon another son of Union, who, in the capital city where Dr. Baker lies buried, is sending his influence into every corner of that continental State.

When I think of the streams of consecrated influence that this Seminary has been pouring forth for 100 years to the glory of God, the good of men, the uplift of nations, I stand in awe before the immensity of her fruitfulness.

Her sons, where are they? Nine hundred are laboring to-

day, each in his fruitful field, to make this world a safer and sweeter and holier place.

Six hundred after the long day's toil are resting. Their tired bodies are sleeping, some in city or village cemeteries, some in peaceful country church-yards, some under the waving grass of the prairie, some in mountain coves, and some in foreign lands. Their souls are with Christ.

> "O blest communion, fellowship divine!
> We feebly struggle, they in glory shine,
> Yet all are one in Thee, for all are Thine."

In heaven they live, yes, and they still live on earth. They live in the hundreds of thousands of lives made better by their labors, and these lives are touching other lives with blessing, and these others still in circles ever multiplying and ever widening, till God alone can tell, and eternity alone can measure, the total of blessing to the world.

We rejoice to know that this mother of 1,500 sons is stronger today than ever before, with larger resources, with warmer friends, with more students, with brighter prospects, with the blessing of God upon her more richly manifest than in any year of her past one hundred.

As she enters upon her second century let us rally round her with a deeper love and a more earnest prayer that her future may not dim but diadem her past. When her second Centennial is celebrated other speakers will hold the platform and other audiences will give them ear. At that gathering our places will be vacant. But we hope and believe that with tender memories and loving benedictions we shall be looking down unseen from the House not made with hands.

UNION SEMINARY IN FOREIGN MISSIONS.

By the Rev. James I. Vance, D. D., of Nashville, Tenn.

The peril of theological seminaries is popularly supposed to be dead orthodoxy. Union Theological Seminary has never seemed to be in any peril of such a peril. It has been orthodox always; but it has always been something more than orthodox. It has been a seat of spiritual power. Its atmosphere has been saturated with devotion, and its cloisters have been hallowed by the prayers of men who felt upon them the spell of an unseen world, and to whom prayer was a great reality.

If I were asked to name in a word what I regard as the dominant characteristic of this venerable school of the prophets, I would not say orthodoxy or scholarship or methods, although the Seminary has never been tardy in any of these; but I would say spirituality. The dominant and persuasive spiritual atmosphere of the institution may be traced under God, it seems to me, to two chief causes.

First, there is the fact that its founder was a man of deep personal piety, whose spiritual vision was both broad and clear. In a letter written from New York to his wife in 1827, Dr. John Holt Rice sent this message to the students in the Seminary:

"Give my love to the young men, and tell them from me in the name of God that the salvation of souls depends much on their making high attainments in holiness, and entering fully into the meaning of God's word. * * * O, that God may make our students holy men! * * * They must never let their zeal for active service run away with their private devotion." It was this kind of personality which stamped itself on the institution at its birth, and the Seminary has been greatly blessed in the fact that the men from Dr. Rice's day to this, who have taught in Union, have been men of his stamp, spiritual leaders in whose character and work private devotion was the shekinah of public duty.

The second explanation of the virile and abiding spirituality of this theological school is closely connected with the first, and as I shall hope to show you later, was strikingly so connected in the life of Dr. Rice. It is the fact that Union has always been a missionary Seminary. Its students have been taught from the first that Christianity is a world religion, that Christ's dream was world conquest, that Christian obligation is racial, and that the church itself is a missionary society to carry out the Saviour's command: "Go ye into all the world and preach the Gospel to every creature."

In the brief time allotted to this address, I can call your attention to only a few of the things which mark the history of Union Seminary in Foreign Missions.

Curriculum of Missions.

And first I would mention a contribution which is pre-eminently characteristic of the work done in Union, but which does not obtrude itself, and which in the nature of the case can get no attention from statisticians, but which in reality is fundamental and far-reaching. The missionary conception of Christianity has been taught in, under, and with everything that has been taught. The Bible is the greatest missionary text-book in the world, and the men who have taught in Union, whether their speciality was Hebrew, Theology, Church History, or what not, have taught across and through their course that Christianity is a religion which climaxes itself in a world-summons to service.

The result has been that the students who passed under such tuition as a rule have attacked the problems of their holy calling with a world-outlook. They have not been merely men of the cloister. They have not been dogmatists and ritualists, but apostles and evangelists of the kingdom.

Seminary Missionary Activities.

The Seminary's interest in missions has shown itself, in the emphasis laid upon that cause, in the Seminary's activities.

RICHMOND HALL.

Is it not significant that here in 1818, nineteen years before the organization of the Presbyterian Board of Foreign Missions, there was organized among the students the Society of Missionary Inquiry; that is, before the church for whose ministerial work the Seminary was training men had a Foreign Missionary work, the Seminary itself had a society for missionary study, in which the men who were to be the future leaders of the church were charging home to their own hearts the needs of the non-Christian world and their own missionary obligation?

How much this pioneer missionary society of the Seminary had to do in marshalling the forces and shaping the policies and ushering in the day when at last the church adopted its missionary platform, we cannot say; but that it must have been one of the most potent influences to that end goes without the saying.

Union was the very first of all our seminaries to introduce into its curriculum a separate course on Foreign Missions, and its student body has been represented from the first in the great inter-church, as well as denominational missionary conferences and conventions.

Secretaries and Home Administration.

It is at least suggestive to call attention to the fact that the three chief Foreign Missionary Secretaries of our Church, Dr. H. M. Houston, Dr. S. H. Chester, and Dr. E. W. Smith, are all Union men, and that on the Executive Committee from the beginning the Seminary has been ably represented. The leadership of these men has been so sane, so spiritual, so Scriptural, that our Church stands today in the very forefront of the great missionary agencies of the world. Again and again, in grave interdenominational crises and perplexing situations on the mission fields, has it been the privilege of our Church, through these men, to speak the word that has saved the day, and led the forces out into the light.

Missionary Pastors.

It is not a small contribution which the Seminary has made

to the Foreign Missionary cause in giving to the Church a magnificent line of missionary pastors. Indeed, there is one of the strategic points in the world campaign. Back of our vast missionary propagandum today, with annual contributions of over a half million dollars, with 321 missionaries laboring on four continents in seven countries in ten missions, carrying on an extensive medical, evangelistic, and educational work, is a Church that believes in missions.

The strength of the Foreign Missionary cause in the Southern Presbyterian Church on the human side is located, not in the Executive Committee and its administration, fine and efficient as we know that to be; nor yet in the piety and zeal of our missionaries themselves, superb and devoted as we know them to be; but pre-eminently in the steadfast and increasing loyalty of the rank and file of the membership of the church to the cause for which the Redeemer gave his life; and that loyalty is there in the rank and file of the Church largely as a result of the steady and persistent preaching and the inspiring and enthusiastic leadership of missionary pastors. The men who have gone into the pastorate from this old Seminary have for the most part gone with the supreme conviction that the churches they served were simply missionary societies.

It is the farthest from my intention to intimate that other seminaries have failed to do the same; but when one recalls the fact that this divinity school has educated some 1,500 ministers of the Gospel, that three-fourths of all the pastors in the Synod of Virginia, three-fifths in the Synod of North Carolina, as well as a large proportion in all other Synods, are from its alumni, it becomes evident that the Seminary has had a potent and widespread influence for missions in the kind of men it has trained and sent into the pastorate.

Missionary Literature.

I have endeavored to get some idea of the contribution Union has made through its alumni to missionary literature. My researches of necessity have been most meagre, but they have gone far enough to discover that Union men have made a distinct

contribution to the missionary literature of the church. Reference can be made but to a few of these.

Missionary authorship showed itself at the very outstart of the Seminary's existence in a book on "The Influence of Missions on Literature and Civilization," by Isaac Cochran, who was a member of the Society of Missionary Inquiry, in 1820. William Spottswood White, of the class of 1826, wrote "The African Preacher," and Austin Hazen Wright of the class of 1836 translated the Psalms and the New Testament into Syriac. There are men whose literary work marked an epoch in the effort to Christianize certain nations. Who can measure the effect of the work of such a man as the scholarly John Wright Davis of the class of 1870, who, in addition to his duties as President and Professor of the Theological Seminary at Nanking, wrote a commentary on the Gospels and Acts in Soochow Colloquial, a hymn book with annotations in the Mandarin dialect, a political geography in Chinese, and who was a member of the Committee of Translation of the New Testament into Chinese? Or of Henry McKee Woods of the class of 1882, a member of the Mandarin Revision Committee to translate the New Testament, and the author of "A Christian Commentary on the Chinese Classics"? Or of Samuel Rhea Gammon of the class of 1887, who has not only conducted an extensive evangelistic and educational work in Brazil, founding schools and churches, and powerfully influencing the life of the new Republic, but who has written a commentary on the Epistles of Jude and Peter? Or of William Davis Reynolds, who has touched the life of a nation in his translation of the Bible into Korean?

Time fails me to speak of the literary work of Thornton Sampson and Bryan Grinnan and Absalom Sydenstricker and Gauss and P. F. Price and Walter Buchanan and Hugh White and many others, all of whom have tremendously served the foreign missionary cause with their pens, and all of which is a part of the story of Union Seminary in Foreign Missions.

Missionaries.

Perhaps, however, the fact which banks largest on the hori-

zon, and which appeals most strongly to the popular mind, is the number of Union Seminary men who have actually enlisted and gone out as missionaries to the foreign field. One of the international secretaries of the Student Volunteer Movement declares that the number of graduates from Union going into missionary work is without a precedent in his observation of theological seminaries. Half of all the ordained missionaries of the Southern Presbyterian Church have come from Union. Forty-four per cent. of our ordained missionaries in China were trained in Union Seminary, thirty per cent. of those in Korea, forty-six per cent. in Japan, fifty per cent. in Brazil, sixty per cent. in Cuba, sixty-seven per cent. in Mexico, and seventy-seven per cent. in Africa. More than one hundred, more than a man for every year of its existence, represents this ancient school of the prophets in that vanguard of the sacramental host whose life is on the hot edge of the firing line, and who constitute the heroic element of our Christianity.

There have been certain periods in the Seminary's history when enthusiasm for missions manifested itself to an unusual degree. In addition to the phenomenal interest which characterized the early life of the institution, andmanifested itse lf n the organization of a society among the students for missionary study and inquiry, before ever the Church had an organized mission work, a society that has maintained an unbroken existence ever since, there have been periods in the Seminary's life when the interest in Foreign Missions became literally a passion.

It must have been so in 1866, the year which gave Houston to China, and Lane and Morton to Brazil, and Leyburn to Greece. It must have been so again two decades later, in 1886 and 1887, the years which gave Brown and Fulton and Cumming to Japan, the brilliant and devoted Lapsley to Africa, Gammon to South America, and James Graham and P. F. Price to China. It was pre-eminently so in the years 1901-1903, which furnished no fewer than ten recruits to the foreign field, among whom were Lacey Moffett and Warren Stuart, whose clarion call to the Church at home in connection with the Forward Movement summoned us to a new missionary era.

In the roll call of the Seminary's recruits to the mission field

there are some who having already answered to the last roll, have left behind them a challenge which continues to summon others to the high and holy work which fell like an unfinished task from their dying hands.

There is Daniel Lindley of the class of 1829, who for thirty-five years labored among the Zulus of South Africa, and who not only brought hundreds of these people to know the Saviour, but under whose ministry the late President of the Transvaal Republic, Paul Kruger, was converted. Of the saintly Lindley the Boers, after three quarters of a century, say if there be a human name that warms the heart of a Natal Teck Boer, it is the ever-to-be-remembered name of Daniel Lindley!

I am thinking, too, of James E. Bear, my own classmate in the Seminary, with a spirit so gentle and piety so genuine that to know him was to love him; who went to China, and for nineteen years gave all that was in him to help make China Christian, and whose dust sleeps in the soil of the land for which he gave his life.

I am thinking, too, of the gifted William M. Junkin, who gave up his life, so rich in powers and promise, in its splendid morning, for Korea, who went out supported by the gifts and followed by the prayers of the people of the old First Church of Norfolk, of which it was my privilege and honor at the time to be pastor. I am thinking of the sunrise prayer meeting which the church held on the wharf by the seaside the morning he and his young wife sailed away. After reading the story from the Acts of the Apostles of the farewell scene between Paul and the Ephesian elders by the seashore, we, too, bowed in prayer, and commended our missionary to the care of God, and he sailed away to die for his cause.

By his side there comes before our vision that other son of the old mother, C. C. Owen, who, with Junkin, died fighting for Christ and Korea.

Then there is Dr. Graybill, the apostle to Mexico, and, in Brazil, Dabney and Lane and Boyle and Morton and Rodriguez and Armstrong, men of whom the world was not worthy. I shall never forget the fiery, impassioned plea of Dr. Lane for the neglected continent. So aflame was his soul with zeal for his cause,

and so eloquent was his advocacy of the claims of the land of his adoption, that not only our own church, but sister denominations, caught the vision and sent their sons to fight for Christ under the Southern cross.

And then like a morning star on the edge of the shadows of a long night, but itself harbinger of the morning, is the figure of the devoted and courageous Samuel N. Lapsley, who went with his black brother, Shepherd, a thousand miles into the heart of Africa, and there in the tangled wilderness to neglected tribes of savage people on the banks of the Congo founded the Luebo Mission, where miracles of grace and marvels of heroism have been wrought, and where has been gathered perhaps the largest congregation of professing Christians worshiping God under one roof to be found in the wide earth. There, after his brief term of service, Lapsley fell at his post. His body sleeps under Afric's suns, beneath a little mound of Afric's earth at Underhill; but his conquerless spirit has suffused with deathless enthusiasm other lofty spirits, who have said: "We will live, and if God wills it, we, too, will die that night may change to light in darkest Africa."

Were there time I should like to speak of the splendid initiative of the sons of Union on mission fields, of the creative work they have done in founding missions, of their astute statesmanship in the development of missionary institutions, and of their sane and Christian handling of difficult missionary problems. I should like, too, to speak of that thrilling incident which climaxed the recent Laymen's Missionary Convention in Chattanooga, when little Motte Martin from a bed of sickness stood up before that great throng of five thousand people, and for just ten minutes put his soul into his cry for Africa, until twenty-six young men and women came to the platform, saying: "Send us," and nearly fifty thousand dollars was pledged almost in less time than it takes to tell it, to send them.

Dr. Rice's Overture.

But I must hasten on to name in closing what in some respects is the most signal, significant, and far- reaching single contribu-

tion the Seminary in its long and fruitful century of service has rendered to the Foreign Missionary cause. This takes us back to the beginning, and summons us once more into the presence of the memory of the saintly and commanding figure of the founder.

No doubt there were other voices in that day pleading that the Presbyterian Church in America adopt a missionary platform, but it remained for Dr. Rice to lead the way. From his deathbed he dictated and forwarded to Professor Charles Hodges at Princeton the overture to the General Assembly, which issued in the organization of the Presbyterian Board of Foreign Missions. In this overture, Dr. Rice asked the Assembly to affirm that the Church "is a missionary society the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in the maintenance of his Christian character to do all in his power for the accomplishment of this object." Furthermore, he requested that "it be earnestly recommended to all church sessions in hereafter admitting new members to the churches distinctly to state to candidates for admission that if they join the Church, they join a community the object of which is the conversion of the heathen world; and to impress on their minds a deep sense of their obligation, as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world."

In addition to this Dr. Rice outlined in his overture the form of the organization which was to conduct the work, and the agents and agencies to be employed. The measure thus proposed was in substance eventually adopted by the Assembly, and so, in a real sense, the founder of Union Seminary became the father of organized Foreign Missionary work in the Presbyterian churches of America. This is the second fact at which I hinted in the outset that found expression in the life and character of the Seminary's founder, which made a permanent impression on the institution, and which helps to explain the fact that, from the beginning, the life of the Seminary has been not so much scholastic or theological or ecclesiastic, as spiritual.

This, fathers and brethren, is a hint of what our dear old Semi-

nary, under God, has been able to do for the work of Christ in the ends of the earth. Let us come to the close of this centennial observance, and to the morning of a new century of Christian service, with a prayer that the vision and faith of the founder may survive in all who ever teach within its walls, and that an increasing measure of personal piety and missionary enthusiasm may be given to the sons of the Church who come hither to be trained. Over all, may there shine fair the figure of a Cross, and to us and to our beloved Church be given the spirit of Calvary!

In the ancient city of Kyoto is the largest, newest, costliest Buddhist temple in Japan. It cost eight million dollars, and was seventeen years in building. The money was collected largely from the peasants of the empire, who saved it by stern self-denial, and then carried their offerings long, weary miles to lay it at the shrine. In this temple are ninety-six huge columns, each forty-two feet high and four feet thick. They were dragged and lifted by people who toiled without wages, who sang as they toiled, and who, after the long day's work was over, tramped many of them, miles back to their homes at night, tired, but with a great joy in their hearts for the service they had been permitted to render.

In an outbuilding hard by is a great hawser three hundred feet long and three inches thick, the strangest rope in all the world, made of human hair from the heads of the women of Japan, who gave it for the honor of their cause. Into this rope are woven the glossy tresses of many a maid, the rich locks of matrons, and the gray hairs of the aged; and with this rope the heavy timbers were dragged and set in place; and so this "St. Peter's of Japan," as it has been called, is a temple built by the love of the people, with the gifts of the poor, and the strength of the strong, and the glory of woman's hair.

If the heathen in their darkness can do a thing like that for a dead god, what may not and what shall not we whose souls are lighted with wisdom from on high do for a Christ who died, and is alive forevermore?

GREETINGS FROM COLUMBIA THEOLOGICAL SEMINARY.

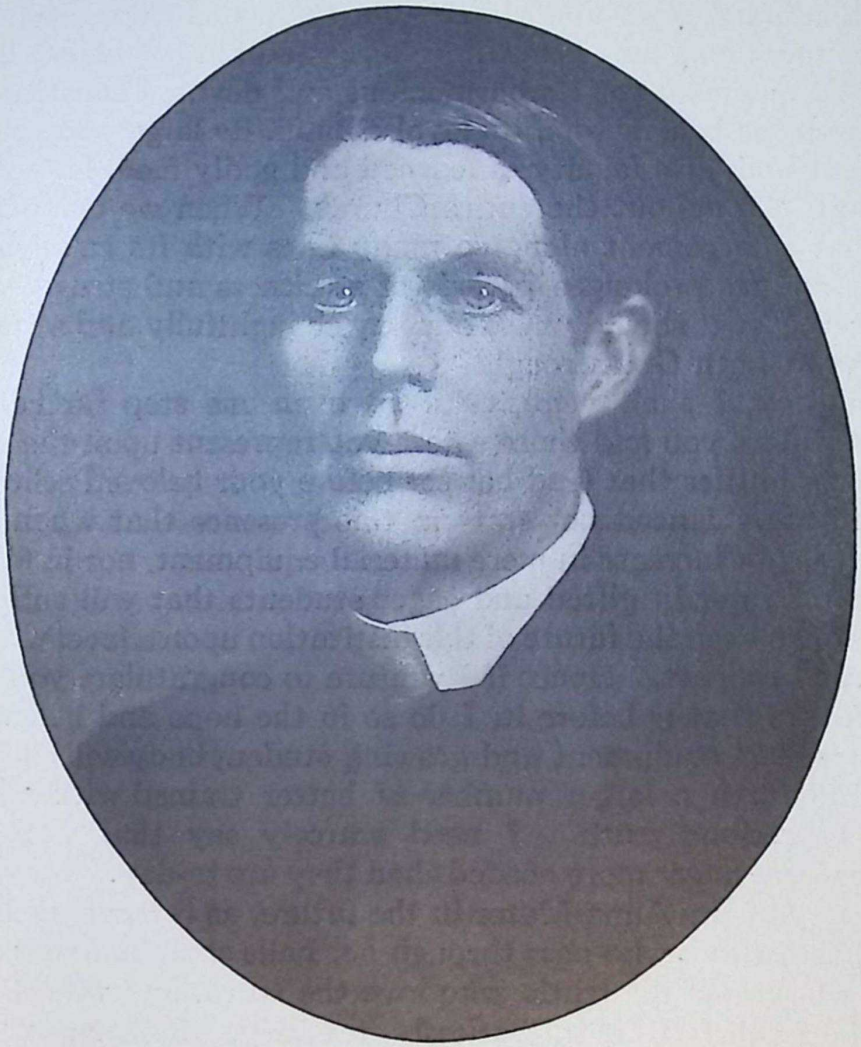
By the Rev. Professor William Marcellus M'Pheeters, D. D., LL. D.

Mr. President:

My colleagues of the faculty of Columbia Theological Seminary have been good enough to appoint me their representative to convey to you and to those whom you represent their cordial congratulations in connection with the happy event that you are this day celebrating.

I assure you that I esteem it no small honor to be privileged upon an occasion like this to bring to the board, the faculty, and the alumni of this noble institution the fel citations and best wishes of its oldest sister among our theological schools. Being myself an alumnus of Union Seminary I can, I think, enter fully into the feelings of devout gratitude with which you must contemplate the great goodness with which God has been pleased to crown its century of effective service to Himself and to His Church.

I congratulate you upon the truly inspiring record which, under God, Union Seminary has made for itself during its past. Whether one turns to the roster of its faculty or of its alumni he cannot fail to be struck with the number of names he encounters of those whom the Church has delighted to honor. The foreign and the home field, the city, the village, and the country pulpit and pastorate, the editor's and the professor's chair, the administrative and other agencies of our Church, all alike bear witness both to the extent and to the value of the service rendered to our beloved Church by Union Seminary. Happy the institution that has behind it such a record. Happy the institution that has behind it a century of such memories, tradi-



THERON H. RICE.

tions and achievements—memories, traditions and achievements that are at once a challenge and an inspiration.

But I congratulate you and those whom you represent not only upon the past of your Seminary—nay, permit me to say our Seminary, my Alma Mater—but also upon its present: upon its commodious and beautiful site, its admirable plant, its increased endowments, its harmonious and devoted constituency, its generous benefactors, its loyal alumni, its large and growing student body, its faculty of learned and godly men, known and beloved throughout the entire Church. When we compare its present enlargement along so many lines with its smali beginnings and its prolonged periods of straitness and struggle, it is meet that we should pause and say thoughtfully and seriously, Lo! what hath God wrought.

And now I shall venture to go even one step farther and congratulate you and those whom you represent upon the splendid possibilities that God has set before your beloved school for the future. I need not state in this presence that when all is said it is not increase in mere material equipment, nor in learned professors, nor in gifted and eager students that will suffice to place or to keep the future of this institution upon a level with the record of its past, Hence if I venture to congratulate you upon the future that is before it, I do so in the hope and belief that its increased equipment and growing student body will enable it to send forth a larger number of better trained witnesses for God's precious truth. I need scarcely say that such witnesses were never more needed than they are to-day. May it be the glory of my Alma Mater in the future, as it has been in the past, that those who pass through her halls shall be found to be men who know the truth, who love the truth, and who witness for the truth faithfully, fearlessly, tenderly, whether men hear, or whether they forbear.

On behalf of my colleagues one and all, Mr. President, once more I congratulate you and wish you Godspeed.

GREETINGS OF AUSTIN THEOLOGICAL SEMINARY.

MR. PRESIDENT, FATHERS AND BRETHREN OF THE SYNODS OF NORTH CAROLINA AND VIRGINIA, LADIES AND GENTLEMEN:

The Board of Trustees and the Faculty of the Austin Presbyterian Theological Seminary have laid upon me the pleasant commission of bearing to you their felicitations upon the attainment of one hundred years of service by Union Theological Seminary in Virginia. These greetings might fittingly have been sent by post, but the unusual importance of the occasion, as well as the deep and heartfelt interest therein throughout our Zion, has made it seem worth while to traverse half a continent in order to present them in person upon this most auspicious occasion.

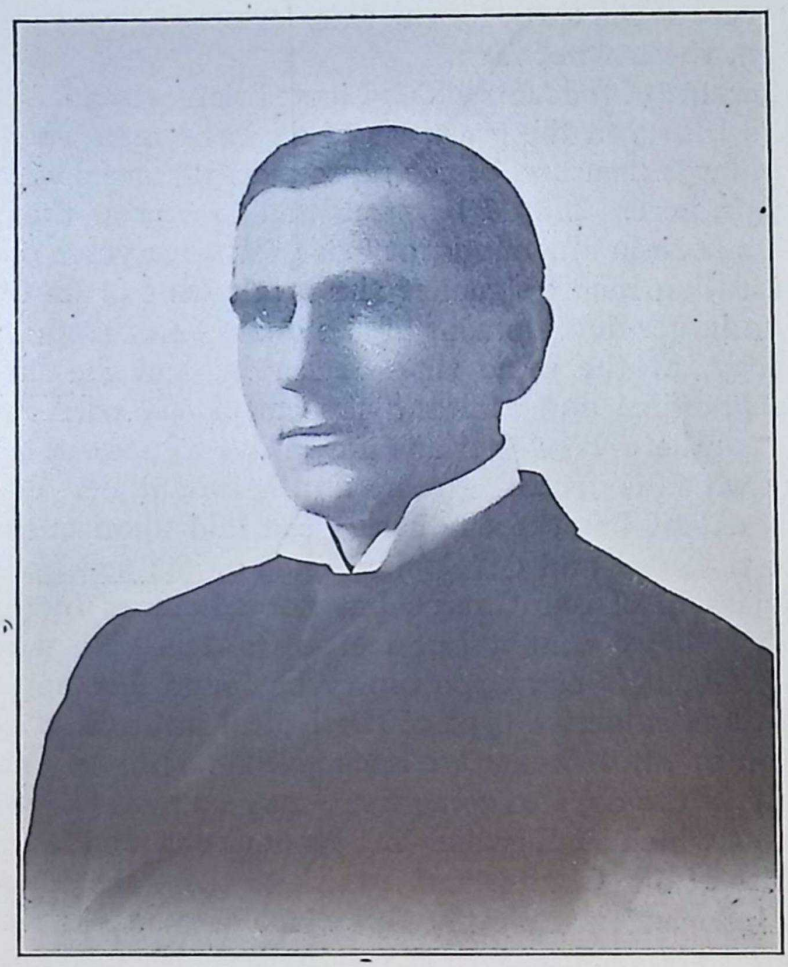
You will find it in your hearts to permit the indulgence of the thought that there is a peculiar fitness in the greetings which I have the honor to present. Youth is hailing age, the infant of days her whose years have reached maturity—for the institution which I represent has but rounded its first decade, while you have passed the mark of a century. It is also the fact that many of the most vital elements in the constitution and life of this newest development in theological instruction, not only in the Presbyterian Church but in all denominations, trace their origin, in no small degree, to this noble institution whose birthday we celebrate, and therefore the daughter may claim an unusual pride in the mother's achievement. Thus and therefore we greet you, and lay before you our good wishes and bear you upon the arms of our faith and prayer that the choicest benedictions of our Lord may rest upon the work which has been done, and the years which, by His grace, are yet to be.

One hundred years have seen many changes. Marked development in physical equipment, in the extension of the territory

of immediate service and an ever widening circle of influence and power, but briefly indicate the characteristics of the century that has gone. In this period two things have claimed our special admiration for this institution, which in so large measure has influenced the history of American Presbyterianism in its service both at home and abroad.

The first of these is what might be called the conservatism of Union Seminary, by which I mean that steadfast holding to all the good which has been developed in all the centuries of Christian thought, that unswerving allegiance to the things which have been and are most surely believed among us. The type of theology, based upon a belief in the inspired revelation of God; a practical theology, entwining in itself the finest and soberest elements of the Christian life; a scholarship, which, though possessed of a marked power in investigation, has yet more than all been marked by a passion for the truth; a conviction of the need of the world for the Gospel of the grace of God as seen in the life and death of Jesus Christ; these things have been characteristic of the life of this institution and to them we owe, in no small measure, the stability of Presbyterianism among the varied cries of a perplexed, a shifting and an unanchored modern thought.

But we also rejoice that Union Seminary is not an anchored institution, except as its anchor may be said to be cast in the final haven of rest which lies in the future, and which exercises upon it the pull of the life that is to be. The institution or the society anchored in any other way has, by that very fact, betrayed its trust. All truth has been given, but all truth has not been understood nor has it been applied. The ramifications of life are too many, the pressing calls of an ever needy humanity come with too strong a force, to permit that any institution which has the spirit of Christ within it should simply stand and gaze upon the past. The use which Union Seminary has had for the truth has not terminated upon the truth itself. It has been no cloister where men might withdraw themselves from the world for the purposes of meditation, however scientific such meditation may be, but rather has it been a school of disciples, where men might gaze upon the Master's face and catch the



WALTER L. LINGLE.

Master's vision of a work to be done, of a kingdom to be attained. Therefore, progress, positive progress, has marked the course of this Seminary. To it has been imparted the gift of leadership, to it has been given to be the power-house of a practical Christianity. From these quiet halls have gone forth the men who stand to-day wherever the blue banner of Presbyterianism floats as the lovers of the truth for the transforming power that it may exercise in the lives of men.

And because of the facts which I have briefly stated, I am come to-day to bear you the greetings of an institution which is the result, in large measure, of the reproductive powers which have their origin here. May I be permitted to express the thought which has been in our minds, at least, for some years past, that this institution might signalize the attainment of its first century by a larger development in the direction of graduate work in theology, at the same time conserving not the theoretical but the practical and militant aspects of the truth which it holds? Southern Presbyterians are famed to possess a type of theology which is becoming more and more unique. But to so great an extent has the emphasis been laid upon meeting the needs of the busy and developing fields of the new South that the scholarship of our Church has not advanced in that proportion which we cannot but feel is its due. No where else within our bounds can opportunity be found for the development of this distinctive type of theological instruction as in the institution in whose honor we meet to-day. May we not trust that early in the days to come there may be raised here a graduate school which shall gather into its environs men from all the Seminaries of our Church and furnish to them the opportunity for that independent investigation which seems to be needed at this time? This suggestion is offered with the greatest diffidence. The Youth is too confident of the ability and carefulness with which the affairs of the Mother are conducted to speak in any other fashion. We cannot, however, forbear to speak, for our love goes with the utterance of every word.

"Build it well, what'er you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God."

May God of truth, may the Christ of love and sacrifice, may the Spirit of power and grace preside over the affairs of this institution and give to her not only another hundred years of continued service for Him, but service until, in His own good time the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ.

ROBERT ERNEST VINSON.

LETTERS OF CONGRATULATION.

ANNOUNCED BY THE REV. PROF. THOMAS R. ENGLISH, D. D., Clerk of the Faculty.

PRINCETON
THEOLOGICAL SEMINARY,
PRINCETON, N. J.

October 5, 1912.

Dear Dr. English:

It is with very sincere regret that I find myself unable to be present at the celebration of the One Hundredth Anniversary of the establishment of Union Seminary, on the 16th inst. May I convey through you my thanks to the Trustees and Faculty for their kind invitation, and my congratulations upon the happy completion by Union Seminary of a hundred years of noble history, and upon the distinguished position it has attained among similar institutions? There are many bonds which unite Union Seminary with the Seminary which I have the honor to serve, and which the simultaneous celebrations of the centennials of the two institutions tend to bring strongly to mind. The deepest bond of all is that both institutions have sought through a hundred years to serve the Lord Christ in faithfulness and simplicity of heart. May the future of Union Seminary—upon which she enters, no doubt with a high heart—show an ever increasing fulness and richness of such service, and may the blessing of God rest upon her abundantly!

Yours truly,

BENJAMIN B. WARFIELD.

McCORMICK
THEOLOGICAL SEMINARY
CHICAGO

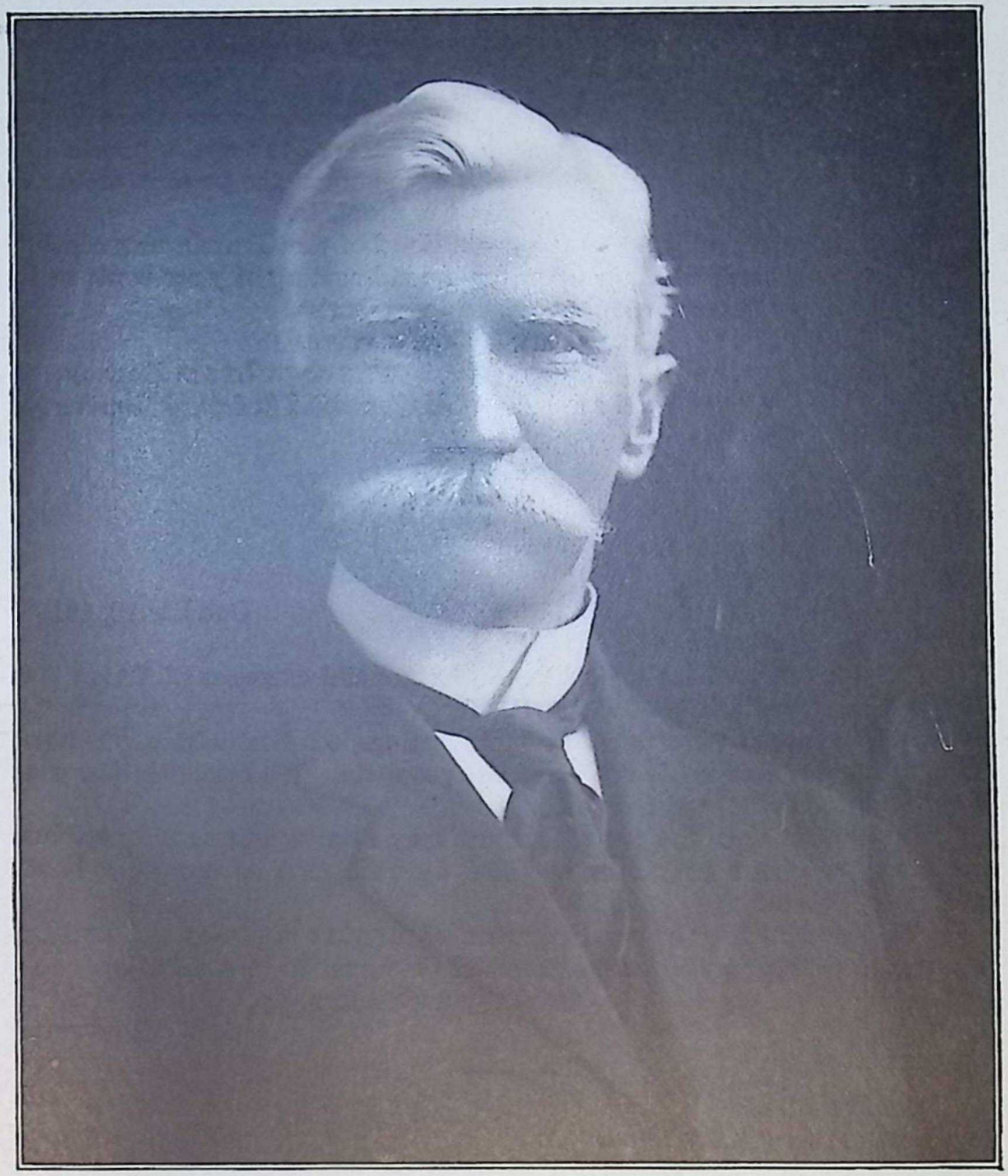
October 14, 1912.

To the Trustees and Faculty of Union Theological Seminary,
Richmond, Virginia.

Dear Brethren:

The receipt of your announcement of the celebration of the one hundredth anniversary of the establishment of Union Theological Seminary is acknowledged with appreciation. Permit us on this auspicious occasion to send you our heartiest greetings.

We congratulate you on the godly men of scholarship and intellectual force who have filled your Chairs, upon the high standards for ministerial



MR. JAMES SPRUNT.

education your institution had always maintained, and upon the efficiency displayed in theological instruction.

We congratulate you upon the devotion the Seminary has always exhibited to sound doctrine, to the preservation of the faith once delivered to the saints. We sympathize with your loyalty to Jesus Christ and the Word of God.

We felicitate you upon the long and honorable roll of your Alumni, upon the multitude of men you have sent into all parts of the world, proclaiming the Gospel of the Kingdom. We felicitate you upon the present prosperity and increasing influence of this school of the prophets.

We pray that the blessing of the great Head of the Church may continue to rest upon you as you enter upon the second century of your work in the service of our common Lord and Saviour Jesus Christ.

Very faithfully yours,

BENJAMIN LEWIS HOBSON,
Comm. for the Faculty of McCormick Theological Seminary.

DIVINITY SCHOOL
OF SOUTHWESTERN
PRESBYTERIAN UNIVERSITY
CLARKSVILLE, TENN.

October 10, 1912.

My Dear Dr. McFaden:

Your kind letter of invitation to the Centennial exercises of Union Seminary was received and read to our faculty.

I was appointed to bear our fraternal greetings, our best wishes, our ho pes and prayers for this noble school of the prophets. We rejoice in her great prosperity and fidelity to the truth.

Our prayer is that the years to come may always add to her usefulness and that her chairs may ever be filled by such men as now so ably and worthily fill them.

I wish I could have the great pleasure of carrying in person our greetings to my beloved *alma mater*, of which I had the honor to be a director.

Cordially and fraternally,

J. W. ROSEBRO.

THE WESTERN
THEOLOGICAL SEMINARY
PITTSBURGH, PA.

October 12, 1912.

My Dear Professor English:

In behalf of the Trustees and Faculty of the Western Theological Seminary, I beg to acknowledge the invitation to attend the celebration of the One Hundredth Anniversary of the founding of Union Theological Seminary in Virginia. We congratulate your Trustees, Faculty and Alumni on this happy

occasion and we rejoice with you in the phenominal growth and marked prosperity of the Seminary in recent years. We regret that other engagements will not permit any of our number to attend the exercises in connection with this centennial celebration.

Yours very sincerely,

JAMES A. KELSO,
President.

AUBURN
THEOLOGICAL SEMINARY
AUBURN, N. Y.

October 8, 1912.

Auburn Theological Seminary begs to acknowledge the receipt of the announcement of the Trustees and Faculty of Union Theological Seminary in Virginia at Richmond of the One Hundredth Anniversary of the establishment of the Seminary to be celebrated on Wednesday, the sixteenth of October, nineteen hundred and twelve, and to offer its hearty congratulations upon the occasion. The honorable service which Union Theological Seminary has rendered the Church of Christ during these hundred years of life is an occasion of wide and profound gratitude within the borders of the church.

LANE (THEOLOGICAL)
SEMINARY
CINCINNATI, O

October 9, 1912.

Dear Brother:

The Faculty of Lane Seminary regret that they cannot be represented at the Centennial exercises of the Union Theological Seminary in Virginia, and rejoice with you in the great work which it has done for the kingdom of God during these hundred years. We also rejoice in its present and growing prosperity, and pray that the days to come may surpass, if possible, its service to a Biblical faith, and the great communion of which it is a part.

Yours cordially,

WILLIAM MCKIBBIN,
President.

THEOLOGICAL SEMINARY
NEW BRUNSWICK,
N. J.

The Theological Seminary of the Reformed Church in America at New Brunswick, New Jersey, desires to acknowledge through the undersigned, the receipt of an announcement by the Trustees and Faculty of Union Theological Seminary in Virginia, at Richmond, of the One Hundredth Anni-

versary of the Seminary, on Wednesday, the sixteenth of October, and begs leave to extend very sincere congratulations upon the long and distinguished service rendered to the Kingdom of Christ by her sister institution through the century, and upon the promise of enlarged service with which the second century will begin. We invoke the blessing of God upon your devoted workers and upon the church you represent.

Cordially,
J. PRESTON SEARLE,
President.

THEOLOGICAL SEMINARY
OF THE
REFORMED CHURCH
IN THE
UNITED STATES,
LANCASTER, PA.

October 4, 1912.

My Dear Sir and Brother:

The members of the Faculty of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pennsylvania, are pleased to acknowledge the receipt of your invitation to be present on the occasion of the One Hundredth Anniversary of the establishment of Union Theological Seminary of Virginia, on the 16th of October.

We highly appreciate the courtesy that has been extended to us, and regret that we cannot be represented on the memorable occasion. We extend to you very cordial greetings, and pray that the evidence of divine favor may be as apparent in the future history of your Seminary, as it has been throughout the one hundred years of your past history.

Yours very truly,
JOHN C. BOWMAN,
President of the Faculty.

UNION
THEOLOGICAL SEMINARY
NEW YORK

October 12, 1912.

The Union Theological Seminary in the City of New York extends its sincere congratulations to the Union Theological Seminary in Virginia on the completion of a century of service—October sixteenth, Nineteen hundred and twelve. The influence exerted during this long series of years is incalculable by any human arithmetic and can never be fully known by man until the day when the secrets of all hearts shall be revealed. It is a privilege to have had such opportunities of training one generation of Christian students after another for the ministry of Jesus Christ.

As fellow-workers with you in the humble and ardent desire of thus pro-

moting His Kingdom according to the will and purpose of our Heavenly Father, we invoke upon you, as your Commemoration Day comes and goes, the rich and abiding tokens of His grace and power.

FRANCIS BROWN,
President.

For the Union Theological Seminary in the City of New York.

HARTFORD
THEOLOGICAL SEMINARY
HARTFORD, CONN.

October 4, 1912.

My Dear Sir:

On behalf of the Faculty of Hartford Theological Seminary, I write to acknowledge the receipt of your announcement that the one hundredth anniversary of the establishment of the Union Theological Seminary in Virginia will be celebrated Wednesday, the 16th of October, next. We unite most heartily in congratulations of our sister institution and trust that at the beginning of the new century it may receive all encouragement and hope from a survey of its past. If the world is much changed in which seminaries are to do their work, the might of the Head of the Church remains inexhaustible, and we trust that the Union Theological Seminary in Virginia may experience even more of that divine power in the days to come, when the struggles of religion and theology are likely to be more fierce even than they have been.

With all best wishes for a happy celebration, on behalf of the Faculty, I remain

Yours faithfully,

W. DOUGLAS MACKENZIE,
President.

OBERLIN
THEOLOGICAL SEMINARY
OBERLIN, O.

October 7, 1912.

The Faculty of Oberlin Theological Seminary extends congratulations to Union Theological Seminary on the completion of its century of distinguished service to the Kingdom of God, and wishes for it a new century of increasing prosperity.

EDWARD INCREASE BOSWORTH,
Senior Dean of Oberlin Theological Seminary.

THE
SOUTHERN BAPTIST
THEOLOGICAL SEMINARY
LOUISVILLE, KY.

October 7, 1912.

My Dear Professor English:

Allow me, in behalf of the Faculty of the Southern Baptist Theological Seminary, to extend most cordial congratulations to the Union Theological Seminary upon the occasion of the celebration of its one hundredth anniversary. We rejoice greatly in the splendid work which Union Seminary has done, and rejoice in its loyalty to evangelical Christianity and the great ideals of the Kingdom of God. May the occasion be one of great inspiration and profit.

Sincerely yours,
E. Y. MULLINS,
President.

ROCHESTER
THEOLOGICAL SEMINARY
ROCHESTER, N. Y.

October 5, 1912.

To the Trustees and Faculty of
The Union Theological Seminary in Virginia.

Gentlemen:

On behalf of the Faculty of this Seminary I extend to you our hearty greetings on the occasion of the one hundreth anniversary of the Union Theological Seminary in Virginia.

Our own Seminary is now in its sixty-third year and it is old enough for us to appreciate the great value of a worthy history. Your Seminary, being so much older, has a still greater asset of that sort. We congratulate you upon your splendid record of service and wish for you the greatest success and every blessing from God in the future.

I am, on behalf of the Faculty,

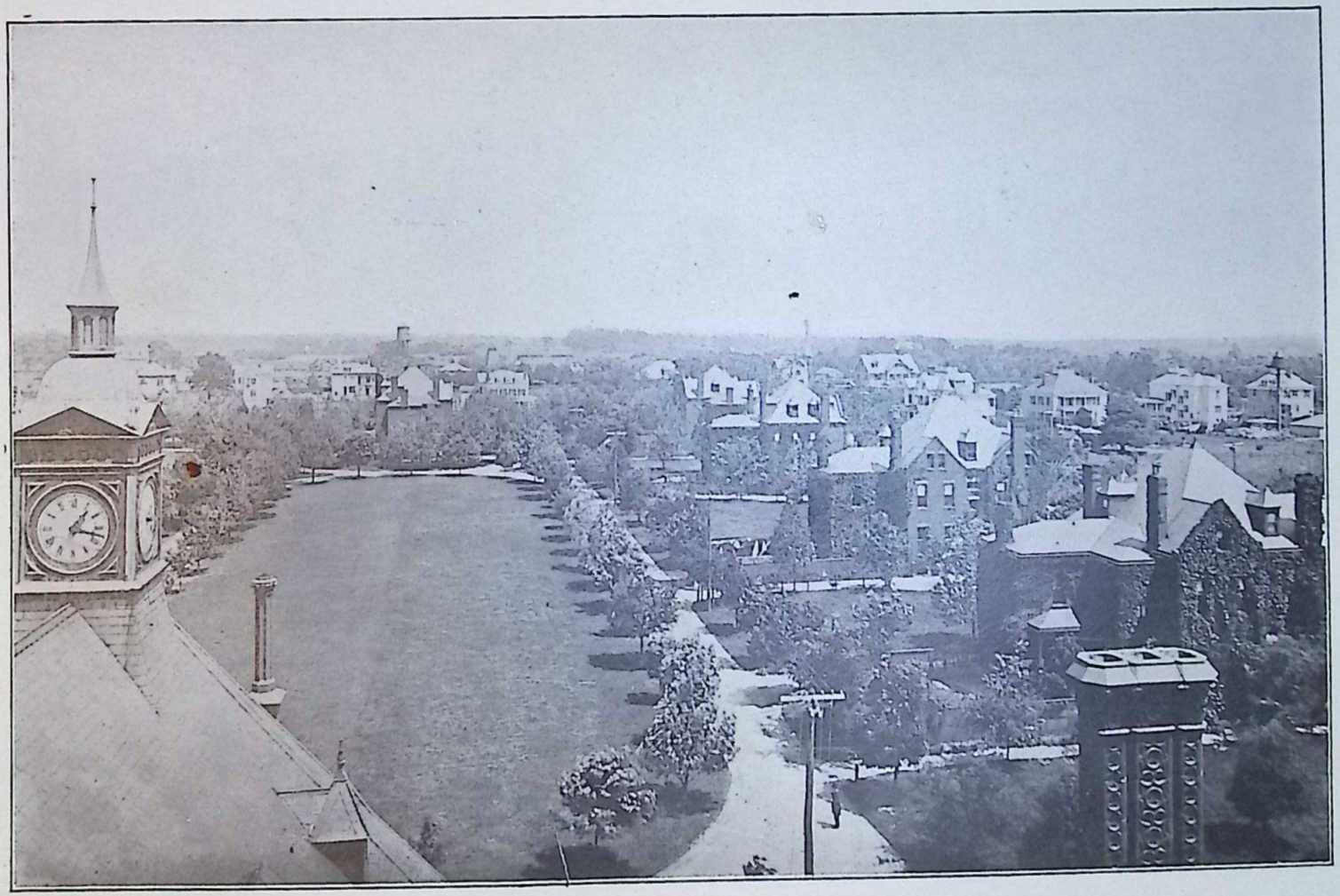
Fraternally and sincerely yours,
J. W. A. STEWART,
Dean.

THE NEWTON
THEOLOGICAL INSTITUTION
NEWTON CENTRE,
MASS.

October 15, 1912.

My Dear Sir:

I regret exceedingly that it is not possible for me to be in Richmond on the sixteenth.



VIEW FROM TOWER.

I hope you will accept the congratulations of my colleagues and myself at the centennial observance of the founding of your important Seminary.

Sincerely yours,

GEO. E. HOW,
President.

THE ILIFF SCHOOL OF
THEOLOGY
DENVER, COLO.

October 9, 1912.

My Dear Sir and Brother:

The Faculty of The Iliff School of Theology, in Denver, Colorado, take great pleasure in felicitating the Trustees and the Faculty of the Union Theological Seminary, in Richmond, Virginia, upon the one hundredth anniversary of the establishment of the Seminary. We pray that to the long years of noble service that you have rendered there may be added many other years which shall bless the Church and make for the coming of that Kingdom of the Lord for which His united Church is praying.

With sincerest regards, we remain,

Fraternally yours,
THE FACULTY OF THE ILIFF SCHOOL OF THEOLOGY,
By HARRIS FRANKLIN RALL,
President.

[EPISCOPAL]
THEOLOGICAL SEMINARY
ALEXANDRIA, VA.

October 12, 1912.

I regret I will be unable to be present at your Anniversary on the 16th. Wishing you continued success and the Divine blessing, I am

Sincerely,

A. CRAWFORD,
Dean.

UNIVERSITY OF VIRGINIA
CHARLOTTESVILLE

October 8, 1912.

My dear Dr. English:

I have the honor to acknowledge the receipt of an invitation to attend the exercises commemorating the one hundredth anniversary of the Union Theological Seminary.

The University of Virginia is happy to send greetings to the Union Theological Seminary in Virginia, and to congratulate the institution upon the rounding out of a full hundred years of distinguished service to the Church and humanity. For such part of that long period as the University has

existed its relations to the Seminary have been close and mutually helpful. Our alumni have entered your halls both as students and as professors, where they have been helped to such high achievements as have reflected glory upon Seminary and University alike. Your Faculty and numerous ministers trained by them have nobly served the University in its religious life. The University is proud to have helped men to serve the Seminary and grateful for the service the Seminary has rendered it.

May the same good Providence which has led you through the long years to this happy consummation of the century lead you on into a future of even larger life and fuller service.

Yours faithfully,

EDWIN A. ALDERMAN,
President.

WASHINGTON AND LEE
UNIVERSITY
LEXINGTON, VA.

October 11, 1912.

My dear Dr. English:

Representing Washington and Lee University I wish to present her congratulations to Union Seminary on the occasion of her hundredth anniversary. In common with all Christian citizens, we rejoice in the magnificent work she has done for our Christian civilization in the past hundred years. We rejoice, also, in her continued youth, vigor, and fruitfulness as she enters upon her second century of labor for our common Master, and we wish her all possible success in the great work that lies before her.

Sincerely,

HENRY LOUIS SMITH,
President.

RICHMOND COLLEGE
RICHMOND, VA.

October 16, 1912.

To the President and Faculty of the
Union Theological Seminary, Richmond, Va.

Gentlemen:

I am requested by our Faculty to convey the cordial greetings of Richmond College to the Union Theological Seminary in view of your centennial celebration, and to offer you our congratulations upon this happy occasion. I assure you that the President and Faculty of Richmond College are in heartiest sympathy with this celebration of the hundredth anniversary of the founding of your honored institution—in heartiest sympathy with all that it commemorates of past achievement, and with all that it prophesies of future endeavor; that we have a high appreciation of the service which the Seminary has rendered to the cause of truth and of righteousness in the

century that is passed, and the confident expectations that it will fill even a larger place and do a greater work in the years that are to come.

You are beginning your second century in a day of great opportunity for our theological seminaries,—at a time when there is greater need than ever that the minister shall have adequate training. Christianity is becoming more and more vital; we are unwilling that our religion should be set apart as a thing detached from life, but we are insisting that it shall be concentric with life—that it shall be coextensive with the whole life, including all of its interests and activities; the church is defining its mission more largely in terms of service to humanity; and a great and growing host of men and women are devoting themselves to active Christian service. All this means larger and more varied demands on pastoral leadership, and makes it more imperative that the minister—the leader of all these activities—should have broad culture and thorough training.

Along with this interest in the active side of Christianity, there has been a corresponding awakening in the intellectual side also. Men are thinking profoundly to-day concerning the things that belong to the spiritual realm. There are men in every walk of life, and of all grades of intelligence, who are not afraid to think; but too often they are "as sheep without a shepherd." They must have the friendly guidance of men who have sufficient breadth of base not to be overturned by every gust of wind that starts up; and hence the growing need of competent, conservative leadership in this sphere also.

And so the thing for which, all along, this Seminary and the denomination which it represents have so strenuously contended is becoming more and more imperative, namely, a well-furnished, thoroughly equipped ministry.

We congratulate you upon the expanding sphere of opportunity that is opening before you. We pray that God's blessing may attend all your labors, and that His Spirit may give guidance and strength and inspiration for your great task.

With sincere esteem, I am,

Very truly,

R. E. GAINES.

DAVIS AND ELKINS COLLEGE
ELKINS, W. VA.

October 11, 1912.

Dear Sir:

The President and Faculty of Davis and Elkins College desire to express their cordial appreciation of the invitation to attend the exercises incident to the centennial of the Seminary, and hope to be represented in the Rev. Frederick H. Barron, D. D., of our Faculty and Board of Trustees.

With kind regards and best wishes for a successful celebration, I am

Yours very cordially,

JAS. E. ALLEN,
President.

THE JOHNS HOPKINS UNIVERSITY
BALTIMORE, MD.

October 4, 1912.

The President and Faculty of the Johns Hopkins University send cordial greetings to the Trustees and Faculty of the Union Theological Seminary in Virginia on the one hundredth anniversary of the establishment of the Seminary.

This University—which has seen less than one-half that number of years—felicitates the Union Theological Seminary upon the completion of so long a period of honorable service, and, being itself about to remove to a new location, congratulates the Seminary upon the prosperity which has attended it in its present, as well as in its former, home.

The Johns Hopkins University extends to the Union Theological Seminary, on this auspicious occasion, sincere assurance of good will.

In the name of the University,

IRA REMSEN,
President.

DAVIDSON COLLEGE
DAVIDSON, N. C.

To the Trustees and Faculty of the
Union Theological Seminary in Virginia, at Richmond.

Brothers:

On the occasion of your hundredth anniversary, Davidson College sends you its warmest greetings. You ante-date us by twenty-four years, but for three-quarters of a century, the two institutions have been working side by side, shoulder to shoulder, in the heartiest sympathy and co-operation in preparing young men for the Gospel ministry, in our Church. It is the earnest desire of everyone connected with the College that this hearty sympathy and cordial co-operation may continue throughout the years to come, and that we may both grow stronger and better fitted to do the work we are called upon to perform in the training of young servants for our Master's service.

I pray God's richest blessings upon you and the venerable institution which you so worthily serve.

With the most cordial good wishes from all our official household, I am

Most sincerely yours,

WM. J. MARTIN,
President.

UNIVERSITY OF NORTH CAROLINA
CHAPEL HILL, N. C.

October 8, 1912.

The University of North Carolina wishes to congratulate the Union Theo-

logical Seminary in Virginia upon the completion of its first hundred years of service and to extend to it heartiest good wishes for continued years of prosperity and usefulness.

F. P. VENABLE,
President.

WAKE FOREST COLLEGE
WAKE FOREST, N. C.

October 15, 1912.

My Dear Sir:

I beg to congratulate the Trustees and Faculty of Union Theological Seminary upon the completion of one hundred years of honorable service in the training of an important section of the religious leadership of the country, and to wish them all happiness in the celebration of October 16th.

Very truly yours,

WM. LOUIS POTEAT,
President.

TRINITY COLLEGE
DURHAM, N. C.

October 15, 1912.

Dear Sir:

I extend through you the heartiest congratulations of Trinity College to Union Theological Seminary on the one hundredth anniversary of its establishment, and good wishes for a long and useful future.

Cordially yours,

W. P. FEW,
President.

THE NORTH CAROLINA
STATE NORMAL
AND INDUSTRIAL COLLEGE
GREENSBORO, N. C.

October 10, 1912.

My Dear Sir:

I have received the invitation from the Trustees and Faculty of Union Theological Seminary inviting this institution to be represented at the one hundredth anniversary of the establishment of the Seminary. I wish to thank the Trustees and Faculty for this courtesy and write to say that Dean W. C. Smith will represent our institution on this occasion.

With best wishes and kindest regards, I am

Very sincerely yours,

JULIUS I. FOUST,
President.

UNIVERSITY
OF SOUTH CAROLINA
COLUMBIA, S. C.

October 9, 1912.

My dear Dr. Moore:

I desire to thank you for the kind invitation to be present at the one hundredth anniversary of the Seminary. It will be a delight for me to be present on so historic an occasion, both because of my friendship with you and your colleagues, and because of my appreciation of the solid work which the Seminary has done during this century. I have examined with keen interest the fine program which you have prepared for that date. May the benediction of Heaven be upon you and all of those identified with this important work.

With sincere personal regards to you, I am

Cordially yours,

S. C. MITCHELL,
President.

UNIVERSITY OF ALABAMA
UNIVERSITY, ALA.

October 8, 1912.

My dear Dr. English:

The one hundredth anniversary of the Union Theological Seminary in Virginia is an event of extraordinary interest and importance. No American institution of learning, secular or religious, has had a more useful history. Its record of service and achievement has not been excelled. Its influence has been felt, not merely in this country, but across the seas and around the world.

Thousands of friends will rejoice with you on this centennial occasion. It means much to our common humanity that Union Seminary radiant as it is with the transfiguring beauty of age, still wears the fresh glory of a vigorous prime.

Yours very sincerely,

GEORGE H. DENNY,
President.

KING COLLEGE
BRISTOL, TENN.-VA.

October 7, 1912.

Dear Dr. Moore:

I am in receipt of the invitation to the centennial celebration. How I do wish I could be with you at that time, but it will be impossible. I trust that there may be a splendid gathering and that the occasion may be one of much profit to the Seminary.

Yours most cordially, TILDEN SCHERER,
President.

MARYVILLE COLLEGE
MARYVILLE, TENN.

October 10, 1912.

My dear Brother:

I thank you for your kindness in sending us the announcement of the centennial anniversary of the establishment of the Union Seminary. I take pleasure in sending you the greetings of ninety-four-year-old Maryville. Several of our alumni have graduated at Union, and are doing noble service in preaching the unsearchable riches of Christ. We wish for Union a continuous service in the preparation of ministers of the Gospel throughout the future. The faithfulness of the past is a sufficient pledge for similar fidelity in days to come. May God prosper the Seminary.

Cordially yours,
SAMUEL T. WILSON,
President.

CENTRAL UNIVERSITY OF
KENTUCKY
DANVILLE, KY.

October 14, 1912.

My dear Sir:

I sincerely regret that my engagements make it impossible for me to represent Central University of Kentucky at the one hundredth anniversary of the establishment of the Seminary.

Allow me, for the Trustees and Faculty of Central University, to offer our most cordial congratulations on this century of distinguished service to the Presbyterian Church and to hope that the future of your institution may be even more significant in its contributions to the advance of the Kingdom of God.

With great respect, I am

Sincerely yours,
F. W. HINITT,
President.

UNIVERSITY OF CINCINNATI

October 11, 1912

Dr. Thomas Cary Johnson.
My dear Dr. Johnson:

I appreciate very much the receipt from your Faculty of the announcement of the celebration. Nothing would give me more pleasure than to be present. I am going to make a great effort to do so, but I have so much critical business on hand that it is doubtful. I write, therefore, to congratulate you and your Faculty and to wish you a very successful and happy celebration.

Very sincerely yours,
CHARLES WM. DABNEY,
President.

WESTWOOD.

THE WOMAN'S COLLEGE
RICHMOND, VA.

October 15, 1912.

My dear Dr. Moore:

I am very sorry indeed that I am leaving the city for a few days and consequently shall not be able to be in attendance upon the centennial celebration of the Seminary. I hope, however, to return before all of the exercises are over. The Seminary has been and is a great blessing to the world.

With my best wishes for you personally and for the continued prosperity and future life of the Seminary.

Yours most sincerely,

JAMES NELSON,
President.

RANDOLPH-MACON
WOMAN'S COLLEGE
LYNCHBURG, VA.

October 5, 1912.

Dear Sir:

I wish to extend to the Union Theological Seminary my congratulations and appreciation of the worthy work which it has accomplished in Virginia. I regret to say that my health forbids me to hope to attend your celebration.

Thanking you for the courtesy of an invitation, I am

Very truly yours,

WM. W. SMITH,
President.

DR. EDWARD LEIGH PELL
RICHMOND, VA.

October 14, 1912.

My dear Dr. Moore:

All of our denominations are indebted to Union Theological Seminary for the extraordinary service it has rendered during the last hundred years as a bulwark of orthodoxy in the South, and he is a poor Southerner and a poorer Christian who cannot find it in his heart to congratulate the Presbyterian Church and the Seminary on the present happy occasion. The greatest problem we are likely to have before us in the South for the next fifty years is neither political nor industrial; it is the problem of so equipping our religious teachers that they will be able to lead those of our people who are steadily drifting away from extreme traditionalism, across the chasm of unbelief to the safe ground of conservative scholarship. It is the glory of Union Seminary that no man ever goes forth from its halls infected with the virus of radical modernism, and in view of the great problem before us I confidently believe that the Seminary is destined to render a more distinguished service

to our Southland and our religion the next fifty years than it has rendered in all the years of its glorious past.

For "who knoweth whether thou art not (Rev.) come to the kingdom for such a time as this?"

Very sincerely yours,

EDWARD LEIGH PELL.

CHRISTIAN OBSERVER
LOUISVILLE, KY.

October 14, 1912.

Dear Dr. Moore:

The *Christian Observer* desires to extend to Union Theological Seminary through you, its president, its heartiest congratulations upon the celebration of the centennial of the founding of this noble institution.

Out of its own century of "youthfulness," the *Christian Observer* congratulates most heartily its contemporary, and joins with you in grateful appreciation of the splendid services rendered to both Union Seminary and the *Christian Observer* by that prince of men, Dr. John Holt Rice.

With best wishes for another century of successful work, we are

Very fraternally yours,

THE CHRISTIAN OBSERVER.

RICHMOND'S YOUNG MEN
RICHMOND, VA.

Richmond's Young Men extends its heartiest congratulations to the Union Theological Seminary on its one hundredth anniversary—a worthy institution, splendidly equipped, thoroughly manned, rendering a magnificent service to the church, and loyal to Jesus Christ.

THE SYNOD OF KENTUCKY
MIDDLESBORO, KY.

October 10, 1912.

The Synod of Kentucky extends most cordial congratulations to the Trustees and Faculty of Union Theological Seminary and to the controlling Synods of Virginia and North Carolina upon the centennial of the institution, and upon the noble service by which it has enriched the church and the world. The Synod records its grateful acknowledgment of the large contribution made to its life and work by the Seminary, and prays for its continued prosperity and usefulness. May a yet larger service and a more illustrious fame mark the history of the Seminary in the years to come.

L. H. BLANTON,
Stated Clerk.

EXECUTIVE COMMITTEE OF
FOREIGN MISSIONS
NASHVILLE, TENN.

The Executive Committee of Foreign Missions in session at Nashville, Tenn., October 11, 1912, would express to the Faculty, Trustees and Alumni of Union Theological Seminary, their hearty congratulations on the occasion of the Seminary's centennial anniversary. We feel that the cause which we represent has been served in measures beyond the power of words to express, both at home and in the foreign mission field, by the sons of Union. In recording our grateful appreciation of this service we would also express the encouragement which cheers us in the present student body's missionary interest and activity.

JAMES I. VANCE,
Chairman,
EGBERT W. SMITH,
Executive Secretary.

BOOKS.

REVIEW STAFF.

Rev. Egbert W. Smith, D. D., Louisville, Ky.
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Rev. Jas I. Vance, D. D., Nashville, Tenn.
Rev. W. H. Frazer, D. D., Anderson, S. C.
Prof. W. W. Moore, D. D., LL. D., Richmond, Va.
Prof. G. B. Strickler, D. D., LL. D., Richmond, Va.
Prof. T. C. Johnson, D. D., LL. D., Richmond, Va.
Prof. T. R. English, D. D., LL. D., Richmond, Va.
Juan Orts y Gonzalez, D. D., Lic. in Phil. and Lit.; (Univ. of Madrid). Richmond, Va.

Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

FOREWORD.

The aim of this department is to furnish its readers with reviews of recent books that are of value and interest to the religious world. In order to do this, we ask for your co-operation. If a book that you consider of value has not been reviewed in these columns, let the Book Editor know of it. In this way, many good and valuable books can be brought to the notice of our readers.—*Book Editor.*

No book reviews appear in this issue, as the department has acceded to the request that the space be devoted to the Centennial issue. This space will be made good in subsequent issues of the Magazine.

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THE UNION SEMINARY MAGAZINE

VOL. XXIV DECEMBER-JANUARY, 1912-1913 NO. 2

THE BRISTOL ASSEMBLY.

BY A. B. CURRY, SR., D. D.,
Memphis, Tenn.

The Bristol Assembly is declared by one who saw it to have been "an unusually strong and forceful body of men." The equivalent of this is said by somebody of every General Assembly that meets, from which we may conclude that the mental comparison is not with other Assemblies of our Church, but with bodies of men outside our Church, and that our Assemblies are uniformly composed largely of able men, which conclusion is doubtless true.

It is not the purpose of this paper to give a record or a history of the acts of the fifty-second General Assembly at Bristol, for this has already been well done by our religious press, and besides the writer had not the privilege of being a spectator of the Assembly in session. It is intended merely to note, and to comment upon, some of the more important matters which were before the Assembly, and there are so many a selection will have to be made. Moreover, all that is written, is written from the viewpoint not of an ecclesiastical expert, but of a practical pastor in the field.

The Bristol Assembly was pre-eminently a business body; it made record time, at least for recent years, finishing its work in exactly one week, and yet slighting no important matter. Those at all acquainted with deliberative bodies will understand how much of this dispatch must have been due to the presiding officer, and we are prepared to believe what was claimed for him.

that Dr. Clyce was an ideal Moderator. The Assembly inherited much important business from previous Assemblies, having to receive and act upon the reports of no less than six ad interim committees besides having before it much new business of equal importance. It promptly disposed of all this business, and itself handed down only one matter to the next Assembly, appointing only one ad interim committee.

The opinion has been expressed in some quarters that the ad interim committee business has been somewhat overdone by recent Assemblies, and it does seem that the previous Assembly appointed or continued an unusually large number of such committees. But one is convinced that no mistakes was made when he considers the able and painstaking labors of these committees, the wise conclusions arrived at, and the immense amount of time saved the Assembly in having these weighty matters brought before it in a thoroughly digested form. Ad interim committees, like some other bodies, are as good or as bad as the men that compose them, no worse and no better.

Reports of Ad Interim Committees.

While on the subject we may note the action of the Assembly on the reports of some of the ad interim committees. One of these was on the Basis of Representation in the Assembly. Strange to say, from earliest times in our Church the basis of this representation has been the number of ministers in the constituent Presbyteries, securing, however, representation to each Presbytery, no matter how few its ministers. It is remarkable that such a principle should have received the approval of the founders of American Presbyterianism, and still more so that it should have passed muster with that prince of Presbyterian constitutionalists, Dr. Thornwell, and his able associates and successors in the work of revising our Book of Church Order. It would have been far more in accord with the genius of Presbyterianism to have made the basis of representation the combined number of ministers and elders in the Presbytery; this would have, in a measure, recognized the parity of rulers in the church; but to make the basis purely clerical, ruling out elders

and private members, smacks so much of clericalism and leans so far toward prelatical customs, we are amazed that we have all stood for it these many years. It was appropriate that a Presbytery from the Synod of Thornwell and Adger should take the initiative in seeking to bring about a change. The Presbytery of Enoree overtured the Louisville Assembly to take steps to make the basis of representation in the Assembly popular instead of clerical. As now, each Presbytery, however small, is to have one minister and one elder in the Assembly, but additional representation will depend on its number of communicants instead of its number of ministers. This overture was referred to an able ad interim committee, of which Dr. Cannon was made chairman, and this committee unanimously recommended that the Assembly approve of this change and send it down to the Presbyteries for their advice and consent. This was accordingly done, and this amendment is now before the Presbyteries.

It might have been well if Enoree Presbytery while at it had made a clean sweep and moved also for a change in the basis of representation in Presbytery and Synod. It is not in accord with the principles of true representative government that a church of a thousand members should have no more representation in Presbytery and Synod than one of a hundred or even of ten. This evident inconsistency of our Book is commended to the thoughtful consideration of the brethren of Enoree, who so far seem to be so successful in winning for their constitutional views the approval of the church at large.

The ad interim committee on the Assembly's Home and School had before it a delicate and difficult task, which seems to have been discharged without prejudice or favor. It ought to be established in the minds of all by this time that the Assembly does not propose to run educational institutions of any kind except in the prosecution of distinctively missionary work, such as Stillman Institute and the schools at foreign mission stations, and as soon as possible even these should be, and doubtless will be, turned over to other agencies. It is opposed to the settled policy of our Church for the General Assembly as such to establish and run colleges for its membership in this

country. Moreover, it is a practical impossibility for it to sustain a college worthy of the name on the small contributions made annually to a minor benevolent cause; the attempt can only lead to financial and educational failure. Nor is there any need for the Assembly to enter upon this kind of work, where there already exist so many excellent church colleges for boys and girls, to say nothing of the State schools. In view of the fact that the Charlotte Assembly of 1898 abolished this Assembly college plan at Fredericksburg, and that, too, against the eloquent and earnest pleadings of one of her most distinguished and beloved sons, it seems strange that the friends of the Home should have come back to the Assembly ten years later with the identical college proposition, involving a repurchase of practically the same property which it had renounced; and it is still more strange that the Assembly should have yielded to their solicitations. The result was inevitable; financial embarrassment, and a second repudiation of the college by the Assembly, attended perhaps by some financial loss. It is to be hoped that the matter is now settled for all time.

There is reason for believing that the entire plan of such institutions as the Assembly's Home and School is based upon a wrong principle. The purpose of such institutions is noble in the highest degree, and must appeal to every one, viz., the care of the loved ones of those who have fallen or are still fighting at the battle front. This duty and privilege our Church has always recognized and has attempted to meet in her scheme of relief. But the wisdom of establishing a Home and School for ministers' widows and ministers' children alone may be questioned. In the first place, it is a species of class legislation which does not set well on the minds of many, and then it must be subject to the evils which always accompany class segregation, cutting off in a measure the chosen class from the advantages of free intermingling with all other classes of people. There is no sufficient reason for placing the orphans of our ministers in a different orphanage (if they have to go to one, which is rare) from that to which the orphans of our elders, deacons and people go under circumstances of similar need, nor is there any manifest advantage in ministers' children being in a home or a school

to themselves, which would outweigh the narrowing process which is almost sure to follow. There is no good reason why the excellent widows of our ministers should be congregated in one community; the gracious influence of their lives needs to be distributed throughout the Church, and the care of the Church for them and for their children could be as effectively given in various homes and schools as in one. No one denies that the Home and School, even with the college added, has done a good work; but the question is, has it done the best work in the best way?

The ad interim Committee on Marriage and Divorce extended its labors through three years, and evidently sifted to the bottom the important questions committed to it. These were two: (1) Does our confessional statement on Marriage and Divorce need revision? (2) What should be the policy of our church in heathen lands touching the receiving or retaining polygamists in the Church? There was no difference of opinion in the committee nor in the Church on the second question, viz., that "polygamy is both unscriptural and unconfessional, and the practice of the Church must conform to this doctrine."

On the first question there was a so-called majority and minority report, although both appear to have received the same number of signatures. The one favored submitting the question of change in the Confession to the Presbyteries. The other was opposed to any change in the Confession and submitted such a clear and admirable paper on the whole subject of scriptural marriage and divorce that the Assembly adopted the entire paper, with the recommendation based upon it, to leave the Confession unchanged. The action of the Assembly on both these points will probably be satisfactory to almost the entire Church.

There is one point on which we could wish the able committee had spoken, viz., What should be the attitude of sessions toward unscriptural divorcees, who have been divorced and remarried by the State or by other agency recognized by the State? For example, a person has been divorced by the State on nonscriptural grounds, and has been remarried by the State to another party; or the *guilty* party in a scriptural divorce has been remarried by the State to another; if this person, living in adul-

tery according to the theory of the Church, although living in legal marriage according to the theory of the State, applies for admission to the Church, shall the session refuse to receive such an one unless the second marriage is renounced? If it does refuse to recognize this marriage and refuse to the applicant church membership, does it, or does it not, place our Church in the same attitude toward State legislation on this subject which Rome assumes, when she denies the validity of any marriage performed by the State or by any agency outside of her priesthood? Is not the principle the same in each case, viz., a refusal to recognize the State's authority in the matter of marriage and divorce? On the other hand, if the Church receives such a person, unrepentant, into membership, her testimony against unscriptural divorce and marriage is seriously impaired. This is a practical question which confronts our sessions and pastors, on which we wish Dr. Boggs' able committee had given us light.

The Committee on the Feasibility of Founding a Great Presbyterian University at Atlanta or elsewhere reported that they found in the Church practically no demand for said university, and let the subject down easy by referring the need of such an institution to the Executive Committee on Christian Education.

Dr. Johnson's Committee on Romanism has brought not only our Church, but all Protestant churches in this country, and the citizenship of the United States generally under lasting obligations for the exceedingly able paper presented to the Assembly as its report. It is clear, free from passion, convincing. The Assembly did well to order the publication of the greater part of this paper in pamphlet form for distribution among our people. It is doubtful if there is anywhere else accessible to the American people in such compact form such a fund of facts about Romanism gathered from absolutely authoritative sources. It is a well-known fact that statements hurtful to Rome are promptly denied by its partisans as lacking authority; and this authority is not always accessible to the average speaker or writer. For all of its statements the committee quotes from the highest Roman authorities, largely from the so-called infallible popes themselves, in many instances giving first the original Latin for the scholar, and then the translation into English. There is

absolutely no escape from the conclusions of the committee, and it is to be hoped the pamphlet will soon issue from the press and be given wide circulation, not only among our own people, but among the rank and file of Romanists, thousands of whom are in profound ignorance of the fact that the very theory of the papacy is in necessary and eternal conflict with many of the cherished principles of American citizens, both Roman and Protestant. In addition to this pamphlet, its author ought to be asked to prepare an abbreviated and popularized form of it, reducing it to small tract size, as far as possible, for universal distribution among the masses of the people. It would be a most effective way of carrying out the Assembly's recommendation to meet the menace of Romanism in part by "the dissemination of knowledge." When this knowledge shall have had its perfect work, the Church will be ready to act more wisely on the third division of Dr. Johnson's most admirable paper.

The Elect Infant Clause.

This famous clause as it now stands in Chapter X, Section 3, of our Confession of Faith is as follows: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit who worketh when and where and how he pleaseth." An agitation for some kind of change in this clause began twelve years ago, and, like a famous ghost of old, "will not down." The desire for a change is based in part upon the fact that a great many minds interpret this language as meaning that some infants dying in infancy are elect and some are not elect, and that only the former class are saved.

There is a good deal of inference in all this, but many minds, especially non-Calvinistic minds, think this inference reasonable, and even necessary, and so it has come to pass that a belief in infant damnation has been charged against all who hold to this clause of the Confession. It is believed that this charge is unjust and hurtful to our Church, and that all possible ground for it should be removed. There are many also who sincerely believe that the Scriptures teach that all infants dying in infancy

are of the elect and are saved, and that if the Confession is to speak on the subject of dying infants at all, it ought to speak the whole scriptural truth.

The Bristol Assembly approved and sent down to the Presbyteries for their action the following amended form of the much debated section: "Being elect all infants dying in infancy are regenerated and saved by Christ." A careful study of the history of the efforts in our Church during the past twelve years to effect some satisfactory change in the wording of this clause in our Confession, is very interesting and will show that the present proposed amendment has little prospect of adoption by a constitutional majority of the Presbyteries; for, whilst it differs somewhat in language, it does not differ at all in meaning from other amendments which have been repeatedly voted down by former Assemblies or by the Presbyteries or by both. For example, as early as 1900 the Assembly voted down an overture asking it to take steps to have the clause amended so as to read: "All infants dying in infancy are elect infants and are regenerated," etc. This is the same in substance as the amendment now before the Presbyteries; later unsuccessful amendments have had the same meaning. Unless, therefore, there has been some considerable change of sentiment on the subject the amendment now before us will go the way of all the rest this coming autumn and spring.

The continued agitation of this subject is not strengthening our Church within or without; the effect of it is positively injurious and it ought to cease. It is a strange controversy. If it were over some fundamental doctrine for which we have a "thus saith the Lord," we could understand the stubbornness of the contention. But both parties are contending over a mere inference from Scripture, a good inference, it is true, yet nevertheless only an inference. The conservatives object to any change which will make the Confession say or imply that *all* infants dying in infancy are elect and saved, on the ground that Scripture is silent on this point. But Scripture is equally silent on the present statement or implication of the Confession, viz., that *some* infants dying in infancy are elect and saved. There s not a single passage in the whole Bible that directly affirms that

any infants dying in infancy are elect and saved, simply because the Holy Spirit did not see fit to speak through inspiration on the subject of dying infants and their election. Therefore, anything that may be said in our Confession must be an inference from statements which are found in Scripture. The brethren opposed to any change invariably assume that we have a "thus saith the Lord" for the present statement of the Confession, but they have never produced it. The framers of our Confession give certain proof texts to sustain this clause; but on examination it will be seen that they sustain it, not by direct affirmation, but by inference only.

Now the inference that some infants dying in infancy are elect is "good and necessary." But it is the same kind of inference, and depends on the very same Scriptures and the same Scriptural conception of God and of the federal headship of Christ, and of the scheme and scope of his atonement for sin, from which is drawn the inference that all infants dying in infancy are elect and saved. If it can be proved from Scripture that any infants dying in infancy are elect, then by the same Scriptures it can be proved that all of that class are elect; indeed, the latter would be the easier and more logical task, and the proof for both is quite as sure and conclusive as for some other things in our Confession, e. g., infant baptism and the change of the Sabbath from the seventh to the first day of the week.

There are three ways in which this hurtful and unreasonable controversy may be brought to an end: *First*, by dropping the matter and letting the Confession remain forever as it is. But this is hardly to be expected when a majority of the Presbyteries have gone on record as desiring some change. In the Presbyterian Church there is an ineradicable feeling that the will of the majority should prevail.

Second. By eliminating from the Confession Section 3, the bone of contention. Some seem to think if this were done the pillars of our Calvinistic System would fall. The truth is, they would not be touched, for the contents of this clause are absent from both our Larger and Shorter Catechisms, and both of these contain our cherished system unmarred. However, this section has accomplished a noble purpose in the world. When it

was framed and put in our Confession, Rome was teaching, unrebuked, that all unbaptized children dying in infancy were barred from heaven. Section 3 rescued myriads of infants from limbo and opened to them the portals of heaven; it took them out of the unfeeling grasp of a narrow priesthood and placed them under the infinite, electing love of God. This was in part its purpose, but it would have accomplished this purpose more fully and effectively if it had plainly and unequivocally placed all dying infants under this electing love; and they had as much Scripture for one as for the other; they would not have had to change a single proof text. Rome is still teaching her horrible doctrine of infant damnation, and it would be well for us to strengthen our testimony against it, rather than to withdraw it.

Third. By the minority agreeing to some charge which would accomplish the original purposes of Section 3, which by agreement of all would be in accord with the Scriptures, and which, at the same time, would satisfy the majority. This is the best way, the wise and reasonable way.

Now what were the purposes of this section? To testify against false doctrine, as stated above, but primarily to define the way in which *invocables* become the subjects of effectual calling. The chapter of which it is a part is entitled "Of Effectual Calling." Section 1 tells how redemption is applied to elect adults or *vocables*, viz., through God's effectual call "by his word and spirit." Section 2 affirms that in this call man is passive "until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call." Section 3 tells how Redemption is applied to infants and others who are incapable of being called by the outward ministry of the word, i. e., *to invocables*, viz., they "are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth." It ought not to be impossible to find language in which to express the purposes of this section, which all could adopt without violation of conscience, if not of judgment. Brethren of the minority may be asked to sacrifice their judgment for the common good, but not their conscience. Something like the following as a substitute for Section 3 ought to be possible of acceptance with all: "In the effectual application of the redemption purchased by

Christ to infants and to other persons who are incapable of being outwardly called by the ministry of the word, the use of the word or of other ordinances of the Church is not necessary; but they are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth."

This, like the Scriptures, makes no specific mention of dying infants and their election; it is silent on this subject to the full extent that Scripture is silent. At the same time it conserves Scriptural Calvinism, for Section 1 has already affirmed that the redemption purchased by Christ is effectually applied to the elect and to them only. It testifies against Romish error, showing that the salvation of infants does not rest on Church ordinances, and it states in simple language how invocables are saved. It states what all believe to be in accord with Scripture teaching, and does it in phraseology taken almost wholly from our Confession.

In the discussion of this and similar questions, let us not forget that the language of our Confession is not inspired; that the Westminster Assembly laid down the axiom that "Councils have erred and do err," and that it made no claim to being an exception to the rule. We do well to respect the wisdom of the fathers, but an undue and often unreasoning adherence to the tradition of the fathers is not Protestant; it is Judaistic and Roman. Protestantism is bound only by Holy Scripture and holds that new light may break forth from its sacred pages as the years go by. Brethren point to the splendid works achieved by our Church under our Confession as it is, and they have been splendid, indeed, for which we thank God. But this is not necessarily a valid argument against any changes. The old time scythe and cradle reaped many a splendid harvest of grain which fed many generations of noble men, but this is hardly a valid argument against the use of the McCormick reaper. We should never let the good become the enemy of the best.

Proposed Amendments.

In addition to the proposed amendment to the Confession of Faith touching infant salvation, and that to the Book of Church

Order touching representation in the Assembly already noted, two other amendments to the Book of Church Order were approved by the Assembly and sent down to the Presbyteries for their advice and consent.

One of these has reference to the examination of candidates for licensure. The present law makes it obligatory on Presbyteries to examine the candidate on all required studies, academic and theological. The amendment would give the Presbytery the option of conducting this examination as at present, or of accepting a certificate from an approved college in lieu of an examination in the academic studies, and a certificate from an approved theological seminary in lieu of an examination on the original languages of Scripture and ecclesiastical history. It also permits the Presbytery at its discretion to allow the candidate to discuss "some common head in divinity" in either Latin or English. The amendment changes somewhat the rule touching "extraordinary cases," apparently, but not really, making it somewhat more strict and greatly improving it in one respect, by adding to it a provision covering the examination of extraordinary cases for ordination. The Book as it now stands, says nothing on this last point.

There is much to be said in favor of this proposed amendment. As it is now the examination on academic studies is seldom conducted in open Presbytery, but by committees in private, who report to Presbytery. The same is largely true of the examination on the original languages of Scripture. These examinations are often conducted by men who have themselves grown rusty in these branches of learning, and there seems to be no good reason why a diploma from an approved college or seminary, based on several years of faithful work and careful examinations under skilled professors, should not be deemed the equivalent, at least, of examinations often hastily made, and by committees not thoroughly equipped for it. In a previous paragraph the Book recognizes the importance of the college diploma; the amendment would make it practically useful.

Three hundred years ago the best treatises on theology were written in Latin. It was the ecclesiastical language. If a minister would have access to the treasuries of theological knowl-

edge, if he would add to the storehouse of this knowledge, he must be able to read and write Latin. But this is not true now. Thornwell, Hodge, Dabney and hosts of the world's finest theologians have not written in Latin. Nobody today writes theology in Latin except perhaps the Pope of Rome and his kind, and it is not classical Latin, such as we study in the colleges. There is no sufficient reason why a man should be required to write theology in Latin to enter our ministry. There was once a reason for this, for only thus could he reach the ear of the learned with his message. But were he to write his message in Latin today, he would reach nobody's ear. It is well for him to know Latin for many excellent reasons, and the amendment requires that he know it and be examined on it, but it is more important today that he should be able to defend the faith in strong, vigorous English than in Latin, especially poor Latin.

The weakness of the amendment is in the use of one or two indefinite terms. For example, "Certificate of an approved college." Certificate of what? Of graduation in the prescribed studies? If so, this is satisfactory. But a college or a seminary may give a certificate of attendance merely for a given number of years, or some other kind of a certificate. "Diploma" would perhaps have been a better word, the word already used in the preceding paragraph. But even this might prove inadequate. There are colleges which do not require Latin or Greek in order to graduate even, and Greek is not taught in our seminaries; the knowledge of it is there presupposed. So that it would be possible for a man to have a certificate or even a diploma from both college and seminary of high standing, without having a knowledge of Latin and Greek. The only safeguard against this is the word "approved" college or seminary. Is it sufficient? Another indefinite term is "similar studies." It would be better to specify exactly the required studies, as does the Book at present.

The other amendment sent down to the Presbyteries by the Assembly is one giving Synods and the Assembly the right to commit any cases of trial, except those affecting doctrine, coming before them on appeal to a commission, with or without the consent of parties. The demand of judicial cases upon the time of

the Assembly is often a great burden. Earnest efforts have been made in late years to rid the Assembly of this burden. This amendment is one of them. Like some of the rest it is of doubtful wisdom. It has long been the boast of the Presbyterian Church that its humblest member, if aggrieved, can have his grievance settled by the whole body of his brethren as represented in the General Assembly. It is true, in one sense, a trial by a commission of the Assembly is a trial by the Assembly itself; but in an important sense it is not; for the Assembly as such does not have before it the evidence in the case, and therefore cannot judge for itself. But, if the amendment is to prevail, it seems an unfortunate omission not to make it apply to complaints as well as appeals, in short, to all judicial cases.

Brief Popular Statement of Our Belief.

While a Presbytery here and another there were overturing the General Assembly to make this or that amendment to the Confession of Faith or the Book of Church Order, it remained for a Texas Presbytery to cap the climax by overturing the Assembly to appoint a committee to write a new Confession of Faith from beginning to end. This is the way the Presbytery of Panhandle wanted the question handled. We imagine the Assembly had some difficulty in realizing that the Texas brethren were in earnest, although accustomed to expect big things from Texas. The Assembly very promptly declined such a herculean task. But out of the discussion aroused, a resolution was evolved and adopted to the effect that an *ad interim* committee of fifteen be appointed, eight ministers and seven elders, "to prepare a brief popular statement of the belief of our Church." It was not proposed that this statement become a part of our standards; the committee will submit the product of its labors to the next Assembly, and it remains for the latter to say what shall be done with it, or what use, if any, shall be made of it.

This action of the Assembly doubtless arose from the widespread need of such a statement. Every pastor knows how often

inquirers of a thoughtful kind, especially those without religious rearing, or brought up in churches other than our own, ask for information respecting the belief and rules of our Church. Up rises a good brother from some rock-ribbed Presbyterian community and asks, "What better book for the purpose do you want than our Confession of Faith?" And another says, "Send them our Shorter Catechism." If any one thinks that our Confession of Faith, Larger and Shorter Catechisms, together or separate, constitute a "brief popular statement," he ought to read them over again and then consult his dictionary, especially under the word "popular." This word in the Assembly's resolution does not mean "pleasing" or "admired," but it means "suitable to the common people, adapted to the ordinary mind, not abstruse or technical, easily comprehended." Much of the language, even of the Shorter Catechism, is technical, and only to people raised on it is it easily comprehended, and not to all of them in all its parts. These splendid, logical, closely knit doctrinal standards of ours are intended as a statement of the belief of our Church, chiefly for its officers and teachers, who alone are required to subscribe to them, and for the instruction and teaching of our own children. They are not adapted in language and mode of expression to the great masses of the people ignorant for the most part of the commonplaces of the Bible. We cannot conceive of the Lord Jesus teaching the multitudes, "who were as sheep without a shepherd," after the theological style of our standards. They have their purpose, a great purpose; we cannot do without them; we do not want to change them in any essential point. But they are not a statement of the belief of our Church adapted to the ordinary mind, and suited to the masses of the people. Those brethren whose work is only or largely with Presbyterian families who have been Presbyterians for generations, bred on our standards, ought to have sufficient sympathy with those on the frontier where Presbyterianism is almost unknown, and with those in the cities working in the midst of multitudes from the four quarters of the globe, to be willing for these latter to have for use in their work "a brief popular statement of the belief of our Church" with the imprimatur of our General Assembly on it. Some of us have

in part met the need of inquirers with such works as the "Creed of Presbyterians" by Dr. Egbert Smith; but it is believed the "Creed of Presbyterians" by our General Assembly would be even more effective than that most excellent little book of Dr. Smith's, and others like it.

The committee appointed is a particularly able one. Let a small sub-committee of active pastors and elders in close touch with the masses of the people draught the statement. Let the Seminary professors on the committee make sure of its doctrinal accuracy and completeness, not forgetting to put in a paragraph on our splendid form of government, on which our Confession and Catechisms are practically silent; let the wisdom of the entire committee be employed in perfecting it by elimination and addition, and we shall doubtless have a statement of our belief which the next Assembly can endorse, and send forth to be of untold value to our Church.

The International Graded Sunday-School Lessons.

The modern Sunday-school is a comparatively new addition to the working forces of the Church—something more than a century and a quarter old, it has shown marvelous development since its inception, and in nothing perhaps more than in its methods of instruction. At first, intended only for poor children, the latter were taught reading along with the Church catechism by paid teachers. The teaching soon came to be gratuitous, and confined to religious subjects, the text book being chiefly the Church Catechism. More and more the Bible itself came to be the object of study, the main purpose being apparently to give the children a knowledge of the historical facts and characters of the Bible. This was the era of the old "Union Question Book" series, which is still a childhood recollection to many, and which in its day did excellent service. Then came the uniform course of International Lessons intended not only for children, but for all ages, and designed not only to acquaint the pupil with the great facts of the Bible, but to expound its spiritual truths, and practically apply them to the salvation and to the edification of the pupil. This was an immense step for-

ward which has wrought a marvelous work for the kingdom of God, and made the Sunday-school a mighty power in the kingdom.

These uniform lessons are selected by a committee composed of men carefully chosen by the various evangelical denominations and whose names are known and published to the world. The treatment of the lesson for teachers and scholars is arranged for by each denomination for itself, each choosing its own editors and issuing its own publications, thus securing the scholars against objectionable teachings. The necessity for grading in order to adapt the lessons to all ages is sought to be met by grading the teaching, not by grading the lesson, the latter being uniform throughout.

In recent years some persons high up in pedagogical science have contended that we should have graded lessons in the Sunday-school as well as graded teaching, and cited the day school, in which the child of eight years of age is never given the same lesson as the youth of sixteen, and they claim that the Sunday-school has suffered untold loss from this defective, unscientific mode of grading. Efforts were made outside the International Sunday-School Association to meet the supposed need, but without wide or marked success. Then great pressure was brought to bear on the International Sunday-School authorities to introduce a system of graded lessons into the International Series. Finally they consented, when, behold, such a system of graded lessons was at once presented to them for adoption, full grown as Minerva when she leaped from Jupiter's brain. And apparently they adopted this Minerva, without looking her over any too carefully, and without knowing much about the Jupiter from whose brain she sprang. The approval having been gained, some nebulous body, supposed to be this same Jupiter, set about to prepare a suitable and elaborate treatment of the new "*International* Graded Lessons," and offered it to the various denominations in the International Association, three of whom seem to have accepted it, and they began its publication in their Sunday-school literature. This treatment of the new graded lessons is now known as the "Syndicate" treatment. The les-

sons and their treatment have found their way into some schools outside of the three denominations composing the Syndicate.

But soon the authorities of the International Sunday-School Association found themselves in trouble. Minerva showed traces of her pagan origin, and as for Jupiter, to this day hidden in the clouds of Olympus or somewhere else, he soon showed himself as revealed in the treatment of these lessons, to be in some respects unchanged since the days of Plato and Aristotle. So loud was the protest against these lessons and their treatment that the International Association at the convention in San Francisco sought to improve the lessons by revision, by which some of the objectionable features were eliminated; but the Syndicate treatment is still of the unrevised lessons.

About thirty of our Sunday-schools are using in one or more of their departments these new lessons. This fact, and the possibility that other schools might begin their use, led the standing Committee on Sabbath Schools to ask the Assembly to warn our pastors, Sessions and Sunday-School Superintendents against the use of these lessons. This the Assembly did in the form of a pastoral letter. The letter is a timely one. It would have been better if it had been issued three years ago. The objection to these lessons, however, is not the fact that they are graded. All are agreed that in a graded Sunday-school we must have some system of graded instruction; as to the best system of gradation, this is a pedagogical matter which the Assembly ought not to have been asked to decide, since it is supposed to handle only "things ecclesiastical." Nor is the chief objection to this new system of lessons that it is expensive; it is probably not more expensive than the same system in our week-day schools, which we gladly bear; and in religious instruction our children are entitled to the best, even if it is expensive. Nor is the objection to these lessons in the fact that if introduced into our schools our Publication House would be financially damaged, though this would be a matter of regret to us all. Nor is it in the fact that if used all Sunday-school people will not be studying the same passage of Scripture the same day as in the Uniform Lessons. All sermons each Sunday are not on the same text, yet do they accomplish great good? Nor is the principal objection

to be found in the lessons themselves, for in their revised form, at least, they are all taken from the Scriptures, though it is affirmed that the selections are so made as to give scant space to certain important topics of the Bible. But the real objection is to the treatment which goes along with these lessons. It seems not to be publicly known who compose the self-appointed committee which selects the lessons and furnishes their treatment. It is stated that the "Religious Education Association" of Chicago, founded by the late President Harper, of Chicago University, and the well-known exponent in this country of destructive criticism, has influential representation on this committee. This being the case, we should know what to expect, "for of thorns men do not gather figs, nor of a bramble bush gather they grapes." We should not be surprised, therefore, if we find that a treatment of Bible lessons from such a source is not true to child nature, not true to the Bible, and not true to the Church of God, for whose use it is issued. It is untrue to child nature, because it proceeds on the assumption that all that a child's religious nature needs is development. It is untrue to the Bible because it hides or wrests its meaning; for example, in the treatment of the parable of the Lost Sheep it is said the lesson to be drawn by the child is "Be kind"; and the duty to be urged by parent or teacher is "care for animal pets." In view of the real meaning of this parable this interpretation seems almost sacrilegious. True, the treatment is for very small children, but any child able to take in the story of the parable can also comprehend its beautiful truth, viz., God's love to each one of us, even when we stray. It is not true to the Church of God, for it does not hold forth the historic faith of the Church. It grounds salvation, the only salvation it recognizes, in high ideals, instead of in a crucified, redeeming Saviour; it puts natural development in the place of regeneration, and before it could do any of these things it must repudiate the inspiration of the Bible. It is not affirmed that these errors are apparent in the treatment of every lesson, nor equally in every grade, for different persons prepare the treatment for different departments of the school, but the poison lurks in the whole, especially in the books prepared for the use of teachers, for the surest way of getting the

poison into the child's mind, is through the trusted teacher. It is amazing that these destructive critics should be guiding the religious instruction of the children of the evangelical churches, and when we recall how it was brought about, we are impressed anew with this truth: "The children of this world are wiser in their generation than the children of light," and we are disposed to think that he was not far wrong who called these same children of light "God's silly sheep."

As to grading the lessons as well as grading the teaching, there is much to be said in its favor, especially for the lower grades. Say, the Beginners, the Primary and perhaps the Juniors. Our Committee seems to be planning something of the kind, only using the uniform lessons as the text for all grades. It will probably be found in the end that a distinct grading of Bible lessons for the lower grades is best, and that the uniform lessons with graded teaching is all that is needed for the higher grades. But whatever pedagogical system is adopted, two things should be insisted upon. First, the lessons should be selected and treated by men and women chosen by the Church itself; and, second, that no child, old enough to go to Sunday-school at all, is too young to be taught the great central truth of the Scriptures, viz., the necessity and the fact of the redeeming love of Christ.

The Committee of Systematic Beneficence.

If any committee ever justified its existence by its deeds it is our Permanent Committee of Systematic Beneficence. Appointed for the first time only three years ago as a kind of venture, to reform, if possible, our cumbersome and very unsatisfactory financial scheme, its second annual report shows it to have become one of the most important and comprehensive of all our Committees. Its achievements have been notable and epoch-making. Under the leadership of that prince of Presbyters, Dr. John W. Bachman, it has led our Church out of the financial wilderness into a land of promise, if not into the promised land. If the scheme worked out by this committee and approved by the General Assembly, shall be adopted by all our

churches and faithfully carried out by them, it will undoubtedly prove to be the most effective financial plan ever adopted, for it was devised by divine wisdom. The heart of the plan may be stated thus: Every church member giving something every Sunday to every benevolent cause of the Church. This is the principle and method of giving enjoined by the inspired apostle when he said: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." It will take time to secure its general adoption by the churches, but if our Church Courts, Synods, Presbyteries and particularly Sessions will be loyal to the Assembly and do their duty, it can and will be done. The committee seemed to realize the importance of securing the general adoption of the plan as speedily as possible and made recommendations, which were adopted by the Assembly, to the effect that under the leadership of the four executive committees, aided by the Layman's Missionary Movement, concerted efforts be made during this year by conferences and otherwise to present to the people the plan and the claims of the cause, and that a special effort be made "to have every church in the Assembly make an every member canvass for the benevolent causes of the Assembly during the month of March, 1913."

The Systematic Beneficence Committee had in a short time done such splendid work, and so much of it, apparently with the acquiescence and approval of the whole Church, that it was something of a surprise to those outside the inner ecclesiastical circle to learn through two overtures, both of them coming from the same Presbytery, that there was dissatisfaction in some quarters with the work of the committee. Judging from the action of the Assembly, this dissatisfaction must have been quite influential or widespread, or perhaps both; for said action was of such a radical nature as to cause one-half the committee to regard it "as subversive of one of the main purposes for which the committee was raised," and at once to resign their places on the committee. The character of these seven men, one of them being Moderator of the Assembly, is such as to make it reasonably certain that they had good reason for their action.

On the surface it would seem that the limitations placed on the power of the committee were small, the chief being taking from it the right to nominate secretaries and members of Executive Committees. It is not reasonable, however, that these level-headed men, and unselfish servants of the Church, five of whom were laymen, should have regarded this alone as such an abridgment of their powers and duties as to warrant them in resigning, alleging, as some of them did, that the action of the Assembly left the committee with nothing practically to do. When we consider the vast amount of things it had done, and its large activities, as shown in its report to this Assembly, we are forced to the conclusion that nominating secretaries and members of Executive Committees was a very small part of its work. We must seek an explanation on other grounds.

This is probably to be found in two features of the Assembly's action: *First.* A censure, or at least an implied censure of the committee. This may not have been intended by the Assembly; indeed, it afterward disavowed any such intention. And yet if words mean anything, the action of the Assembly, to an outsider, certainly implies that the committee, either had already done so, or was in danger of discharging its duties "in such a manner and by such methods as to embarrass the Executive Committees in the work entrusted to them." And that it was laying "upon those committees orders or requirements" which ought to cease. If this is not the implication, why were these matters mentioned? Why was this language used?

Second. A complete change of the status of the committee in relation to the beneficent work of the Church and in relation to the Assembly. It must be remembered that the original ad interim committee on the "co-ordination of the Executive Committees" appointed in 1909, after mature study of conditions in the Church, recommended that "the Assembly's standing Committee on Systematic Beneficence be made a permanent committee with enlarged powers," among them being the duty of conference with the several executive committees, considering and discussing their management, receiving their annual reports and submitting recommendations based on these reports to the Assembly. (Minutes 1910, p. 22.)

It will be seen that these are large powers and responsibilities. But the committee was formed in a way different from any other permanent committee; it was to be composed of one member from each Synod, half were to be ministers and half laymen, and therefore representative of the entire Church. For manifest reasons the Executive Committees are composed of men contiguous to the central offices of these committees, and hence each has representation from only a few Synods. It was thought that a committee on which every Synod was represented would form a medium of information, interest, and inspiration between our beneficent causes and the whole church; that it could take a more comprehensive view of the whole beneficent field and a wiser view of its needs than any one of our excellent executive committees; and that it ought to give the result of its studies and make its recommendations directly to the General Assembly. And let it be remembered, that this Committee was given no direct legislative or executive powers; it could only nominate, not elect; it could only recommend to the Assembly, not adopt and put into execution. For two years the committee wrought under this plan, and the last Assembly said its work was "great," and expressed appreciation of its "valuable services."

At the same time the Assembly took orders which will make it impossible for this committee to do any longer the "great work" it has done in the past. In the first place, it requires the committee to have its annual report printed prior to the meeting of the Assembly, which renders it impracticable for it to carry out the instructions of the Assembly creating it, to receive the annual reports of the Executive Committees by the 22d of April of each year, then meet prior to the convening of the General Assembly, carefully consider these reports and frame their recommendations thereon. But especially it brings back into existence the *standing* Committee on Systematic Beneficence, which for two years had been merged into this permanent committee, and requires the latter to submit its annual printed report to this standing committee, with the result that only such matters and recommendations as this latter committee may approve of will come before the Assembly for action. In other words, the final voice on the weighty subject of the Church's

Beneficence, which reaches the Assembly for its action, will be that of a committee representing perhaps five Synods, appointed by the Moderator after the Assembly convenes, having little opportunity to study deeply the questions involved, instead of the voice of a committee representing every Synod, with at least a year's opportunity for information and study.

It is not sufficient to mention in justification the custom of referring the annual reports of Executive Committees to Standing Committees of the Assembly, for the reason that they are committees whose business is to execute the expressed will of the Assembly, and it is well for their acts to be reviewed by the Assembly through a standing committee. But the power of the Systematic Beneficence Committee is limited to investigation and consequent recommendation and the sole function of the new standing Committee on Systematic Beneficence in the next Assembly will be to make recommendations on the recommendations of the Permanent Committee. Is not this a useless piece of machinery? Would it not be better, as heretofore, to let the recommendations of the Permanent Committee come directly to the Assembly, there to be approved or rejected as the Assembly wills? Or, is the new standing committee intended as a check on the Permanent Committee? If so, were not the seven members who resigned justified in regarding the action of the Assembly as a vote of lack of confidence?

This, however, is not saying that the seven brethren ought to have resigned. The Assembly was doing its best, even if mistaken, and it is written, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head; for yet my prayer also shall be in their calamities." Besides, it would have been better for the committee to have acted as a whole at a regular meeting. It would have avoided the appearance of hastiness and of a wounded spirit.

The Church will regret to know that the honored name of Dr. Bachman is no longer on the Committee; it must have been at his own insistence that it was left off. It will not be viewed otherwise than as a misfortune, if the splendid work inaugurated by

this committee shall be seriously crippled by any mistakes or misunderstandings.

"A Woman Possessing Suitable Gifts."

One of the apostolic injunctions reads this way: "Help those women which labored with me in the gospel." This injunction was borne in upon the hearts of a number of brethren during the months preceding the meeting of the Assembly. The women of our Church had done so nobly, raising for all causes the past year nearly $400,000 through their societies alone, to say nothing of what they gave directly to the Church treasuries, that when they asked help from the brethren to do even greater things, many in the spirit of the apostle's injunction were willing and ready to help them. Others thought the women unwise in the kind of help they sought, and while willing to help them, were not willing to give exactly the help for which they asked. For they had asked that a secretary for woman's work be appointed by the Assembly, and that this secretary be a woman. A number of Presbyteries overtured the Assembly to grant the request, and others overtured that it be not granted. Learned brethren, seeing in this movement a great peril to the Church in general and to the good women in particular, entered the public press with articles and series of articles to show that for woman to hold such a position would be unnatural, unconfessional and unscriptural, and would imperil the old ship of Zion. Other brethren equally learned rushed to the defense. Even the women themselves were not agreed on the subject, some taking one side and some the other, and it seemed as if there would be a stormy time in the Assembly over this subject. But in this the Church was destined to a pleasant disappointment, for never was a threatened storm more completely changed into a placid calm, and it was all brought about by the wisdom of the committee to whom the matter was referred, which recommended that the Assembly, instead of authorizing the appointment of "a woman secretary," authorize the appointment of "a woman possessing suitable gifts" to do the desired and much needed work, which, it was thought would help the women who labored in the gospel. The Assem-

bly so ordered and everybody seemed to be perfectly satisfied. From this we are forced to one of two conclusions—either, in the opinion of some, there is a considerable difference between a "secretary" and "one possessing suitable gifts," or that the old saw, "there's nothing in a name," is a base fabrication. Probably the latter is the right conclusion; anyway, the women get the help they need, and Dr. Grier's committee can meditate with special pleasure upon the seventh beatitude: "Blessed are the peace makers, for they shall be called the children of God."

The whole incident is of use as showing the earnest desire of our Church to secure to woman both her rights and her safeguards under the gospel, and the willingness of our splendid Presbyterian women to enjoy the one and to abide within the other.

A number of other important matters engaged the attention of the Assembly, such as the North Alabama case, union with the United Presbyterian Church, membership in the Federal Council of the Churches of Christ in America, Rotary Eldership and Diaconate, and several others, but the space limit assigned to this paper has been reached. It would, however, be incomplete were not mention made of two forward steps taken by the Assembly, which, if heartily carried out by our people, will mark a new era in the material and spiritual progress of our Church.

One was taken in connection with the report of the Committee on the Narrative. The Assembly by this action "directs its constituent Presbyteries to organize and conduct an earnest campaign in each congregation, directed toward four specific ends." These ends, briefly stated, are: Securing a Scriptural observation of the Sabbath among all people; inspiring every Presbyterian home to a diligent and prayerful training of its members in the Holy Scriptures and our Catechisms; uplifting the social pleasures of our young people and enlisting their energies more and more in the work of the Church; establishing some form of family worship in every home. The Presbyteries are directed to plan for this campaign at their autumn meetings. In this connection the Assembly issues a call to the entire Church to observe Wednesday, October 2, 1912, as a day of fasting and prayer, and humiliation before God, seeking divine strength to carry out the plans. The campaign is to continue throughout

the ecclesiastical year, and the results are to be reported through Presbyterial narratives to the next Assembly. No action of the Bristol Assembly surpasses this in importance and solemn responsibility. What impression has it made on the Church? The Presbyteries will be meeting soon; what action will they take? For our highest Church Court to take action of this kind, calling the whole Church to a day of fasting and prayer, and then for it to be ignored or half-heartedly observed, would be like trifling with most holy things. It is doubtful if such action should have been taken unless the Assembly had reason to believe the heart of the Church was in it, but having been taken, it becomes a test before God of the heart of our Church. May we meet it in a way to receive His approval! Prayer and fasting to be acceptable to God or profitable to us must be from the heart and spontaneous; they cannot be manufactured to order.

The other forward step referred to originated with the Executive Secretaries and representatives of the Laymen's Missionary Movement, and was taken by the Assembly on the recommendation of the Systematic Beneficence Committee. It provides for a systematic effort to raise during 1913-14 for the benevolent work of the Assembly one million five hundred thousand dollars, and directs "that the financial effort be accompanied by an earnest evangelistic effort on the part of all the pastors and members of our Church, with the view of deepening the spiritual life of the Church and bringing the largest possible number of souls to Christ."

These two forward steps of the Assembly fit well into one another, and present a most inspiring program to our Church. We are told that in the present day it is easier to get people to do a big thing than a little thing; we now have an opportunity of trying out this statement. It is a big thing we are asked to do but it is well within the limits of our ability. The motto of the Haystack Missionary Prayer Meeting was: "We can do it if we will." The Laymen's Missionary Movement has added to this: "We can do it and we will." If our Church will couple the conviction of the first motto with the courage of the second, success is assured.

Both of these steps involve tasks which flesh and blood can-

not possibly accomplish. Movements, however, praiseworthy in which the spirit of God is not the mover, do not take us anywhere. How appropriate that the entire Church should enter upon these splendid tasks laid out for her by the Assembly with a day of waiting upon God in fasting and prayer for the presence and power of His Spirit! Of the twelve ordinances established in the Church by Christ the Head, according to our Book, not one is so seldom observed as that of "public solemn fasting." It was to a fasting church at Antioch that the Holy Ghost appeared and said: "Separate me Barnabas and Saul for the work whereunto I have called them." And it was a fasting and praying church that laid its hands on them and sent them away, of whom it is immediately said: "So they, being sent forth by the Holy Ghost, departed." The act of the praying, fasting church came to be at the same time the act of the Holy Ghost. Could our beloved Church put itself in the same spiritual attitude toward God our plans and works would become His, for His would become ours. The Executive Committees and the Laymen's Missionary Movement are to send two hundred anf fifty workers in the proposed campaign; can they do better than to give the weight of their great influence and example toward leading the Church to a reverent and heartfelt response to the Assembly's call to a day of fasting and prayer on the 2d of October? But in this as in all similar matters adequate leadership must be sought in our ministers. In a call similar to this the inspired prophet of old said: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: 'Spare thy people, O Lord, and give not thine heritage to reproach; then will the Lord be jealous for his land and pity his people.'" Will our ministers rise to the height of spiritual leadership to which the Assembly's voice and the exigencies of the times are calling them?

CHRIST OUR MODEL.

By D. J. Burrell, D. D.,

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The best preacher that ever preached in this world was Jesus Christ, of whom it was said, "Never man spake like this Man." No doubt the secret of his power was fundamentally in his divineness; and there, of course, we cannot hope to approach him. There were, however, some characteristics of his preaching which admit of imitation; and the more closely we follow after him in these particulars the greater will be our success as fishers of men.

A. *To begin with, observe his choice of themes.*

1. *Doctrinal.* His sermons were largely doctrinal. The man who says:

> "For forms of faith let canting bigots fight;
> His faith cannot be wrong whose life is right."

takes clear issue with Christ; for, insistent as he was on morality, he never minimized the importance of truth.

(1) As to God. It is true that he did not originate the thought of the divine Fatherhood, which was familiar even to the adherents of the false religions; but he illuminated and deeply emphasized it. He did not say "God is love" and drop the matter there; he gave place to justice also in his rounding out of the divine character. He did not present a flaccid, sentimental God whom sinners could defy with impunity, but, in the truest sense of the word, a respectable God—i. e., a God whom men can respect for the very attributes which they respect most in their fellow-men.

(2) As to Man. He treated man as a child of God; made after the divine likeness; endowed with reason, conscience and a sovereign will, and, as Kepler said, "able to think God's thoughts after him." But this man whom Christ presented in his preaching is always set forth as a sinner; fallen from his high estate; lost, but

not hopelessly lost; a ruin, but a splendid ruin capable of restoration by the grace of God.

(3) As to the Reconciliation of God and Man by the Atonement of the Cross. Those who speak slightingly of the Blood would do well to consider how Christ regarded it. He is the Lamb slain from the foundation of the world, whose blood cleanseth from all sin. This fact is the vital center of his gospel. He said, "I, if I be lifted up, will draw all men unto me," and "this he said signifying by what death he should die." It had been prophesied that he would be "wounded for our transgressions and bruised for our iniquities, that by his stripes we might be healed"; and, being thus written, thus it must be. (Luke 24: 25-27.)

(4) As to Justification by Faith: the doctrine which Luther called *articulum ecclesiae stantis aut cadentis*. Christ came to accomplish a full and free salvation. He tasted death for every man. The redemption thus provided is "without money and without price"; but there is a condition affixed to it, namely, faith, which is like a hand reached out to receive it. Why not? Surely the good God who proffers the gift has a right to make such terms as please Him. And what terms could be more reasonable or magnanimous? The air is free, but a man must breathe it. Water is free, but one might stand knee-deep in the brink of the Amazon and perish of thirst if he refused to dip up the water and drink it. The keynote of the gospel is "Only believe," i. e., accept it. "He that believeth in the Son hath everlasting life; but he that believeth not, the wrath of God abideth on him."

This saving faith was, in the preaching of Christ, set over against three things: (a) Indifferentism. The sinner who does nothing will perish in his sins. If the prodigal is ever to exchange the far country for his father's house he must say, "I will arise and go." (b) Moralism. The only "good work" which Christ ever recognized as having power to save is faith in himself. "Then said they unto him, 'What shall we do, that we might work the works of God?' Jesus answered and said unto them, 'This is the work of God, that ye believe on him whom God hath sent.' " (c) Ceremonialism. The fiercest denunciations ever uttered by

Christ were directed against the Pharisees, who were the best church members of their time and most scrupulous observers of the ceremonial law. "Woe unto you, maskwearers, how shall ye escape the damnation of hell!"

2. So much for the doctrines he preached; now *with reference of his Ethical Themes.*

Doctrine and Ethics go together. Truth begets conduct; for "as a man thinketh in his heart so is he."

The world had two ethical symbols which are universally regarded as perfect; to wit, the Decalogue and the Sermon on the Mount. There is a disposition in some quarters to regard the Sermon on the Mount as a sufficient basis of belief for the Christian Church; this, however, betrays a total misunderstanding of its purpose. As the Decalogue was given on the occasion of the organization of the Jewish Commonwealth, to serve as a sort of "Constitution," supplemented by the "by-laws" of the Levitical System, so the Sermon on the Mount was delivered at the beginning of Christ's ministry, to answer a like purpose in the kingdom which he was about to set up. For this reason it was distinctly ethical; and certainly not intended to displace any of the great doctrinal principles set forth elsewhere in the teachings of Christ. His ethical teaching was co-extensive with all the relations of life. It is not enough that the true religion should set forth a single truth, however important, or even a considerable group of important truths; it must present such a comprehensive system of truth as will meet all the exigencies of human experience. It must express itself in the terms of Pascal's Law of Hydraulics; to-wit, "Any pressure exerted on the mass is transmitted equably in all directions." The true religion must be an educating force in the entire encyclopaedia of morals. We have reason to expect, therefore, of the gospel, that it will apply to the duties and responsibilities of life every way.

(1) Domestic Life. Jesus was himself a homeless man; yet he had much to say of the sanctities of the home-life.

He set his seal upon wedlock as a divine ordinance, saying, "What God hath joined together let no man put asunder" (Matthew 19:6). He gave it precedence of all other human rela-

tions, saying, "For this cause shall a man leave father and mother and cleave to his wife." (Matthew 19:5.)

He left no uncertainty as to his views of filial duty; emphasizing the rights of parents on one hand (e. g., Mark 7:9-13) and the rights of children on the other (Matthew 18:5-10, Mark 10:14-16).

He was equally clear as to domestic piety (e. g., Matthew 6:6), and the close connection of the home with the sanctuary; ever honoring the institutions of the Church of God.

(2) Social Life. Jesus was a social reformer, in the truest sense.

He laid the foundation of human equality in the Fatherhood of God; whose corollary is the brotherhood of man. In tracing the influence of those significant words "Our Father" along the pathway of history, we shall presently come to Mars Hill, where the Apostle Paul is saying, "God hath made of one blood all nations of men for to dwell on the face of the earth." If we follow on we shall reach the meadow at Runnymede, where the barons are extorting from John Lackland a distinct but inadequate recognition of the body politic. If we follow still further we shall come to the Reformation, with its manifesto of religious rights; and if further still, we shall hear Independence bell ringing out the proclamation, "All men are created free and equal and with certain inalienable rights!" And if we gaze onward with prophetic eyes we shall see the dawning of the Golden Age, "when man to man the world o'er shall brothers be."

Christ dignified labor; not merely by himself belonging to the Third Estate, nor merely by his sympathetic attitude toward the "weary and heavy-laden," but pre-eminently by his advocacy of the just claims of the toiling class. His proposition, "The laborer is worthy of his hire," struck the keynote of the wage system for all succeeding ages. The workmen of his time lived, for the most part, on charity or a dole sufficient for the sustenance of life; but wherever his teaching prevails today labor is regarded with honor and the laborer is a self-respecting man.

Christ made it possible for the man at the bottom to rise to the top. We have much to say about "the survival of the fittest," but he put the emphasis on the survival of the unfittest.

The demand of godless socialism in our time is for a leveling down: "Down with wealth! Down with the Aristocracy! Down with noble birth and breeding!" But the preaching of Jesus calls for a leveling up. He lends a hand to drabs and drunkards; he insists on a fighting chance for the worst of men.

Christ taught social economics from the standpoint of usefulness. The fundamental fact in the philosophy of Adam Smith is thus stated: "A prudent self-interest is the sufficient basis of economic science." In the teaching of Jesus the exact opposite is set forth, to-wit, a just consideration of the rights of others is the beginning and end of true socialism. The divine norm or fundamental fact is by him expressed in the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

(3) Civil Life. The political philosophy of Christ is briefly summed up in his saying, "Render unto Caesar the things which are Caesar's." (Matthews 22:21.) It was on Wednesday of Passion Week that he uttered these words. He was teaching in the Temple Court; his enemies were eager to ensnare him. A dangerous question was propounded: "Is it lawful to pay tribute to Caesar?" Here was a dilemma. To say "No" would expose him to the charge of constructive treason; to answer "Yes" would antagonize the Jewish Nationalists. He called for a penny and asked, "Whose image and superscription is this?" They replied, "Caesar's." Then, said he, "Render unto Caesar the things which are Caesar's and unto God the things that are God's." The question which immediately arises, What are the things that are Caesar's? is satisfactorily answered in the teachings of Christ.

(a) He required a just recognition of Caesar. Government is fact to be reckoned with. The gospel is at odds with anarchy. Christians are not at liberty either to antagonize government or to hold themselves aloof from it.

(b) The Support of Government. The tribute money must be paid, because it stands for an honest *quid pro quo*. It represents walls and bulwarks, roads, viaducts, public improvements, schools, legislatures, protection in the enjoyment of rights and privileges. In other words, the "penny" is due from every good

citizen "for value received." When Peter was asked, "Does your Master pay the capitation tax?" he answered, "Yes." (Matthew 17:24-27.)

(c) Subjection to the Powers that be. Here is where the difficulty arises; for there is a point where the civil law may clash with conscience. It is easier then to violate conscience than it is to disobey the lower law and take the consequences. Christ was enjoined, once and again, to desist from preaching. This he declined to do, but he offered no resistance when the penalty was laid upon him.

4. As to Cosmopolitan Life.

In the fifth century there lived in Athens a philosopher named Hierocles, who was called a Neo-Platonist because he undertook the futile task of combining the Platonic system with the religion of Christ. The gist of his teaching was contained in a series of concentric circles, outlining the Law of Influence as he conceived it. As the center was Self. The innermost circle included the duties of Domestic Life; the next, the Society; the next, of the Commonwealth; and the outermost, of Humanity. The proposition was thus laid down that a man's influence is inversely as the distance from the center. If this were true, our responsibility would be at its maximum in the service of Ego; diminishing with the increase of the benevolent radius and reaching zero at the antipodes.

The teaching of Christ is precisely the opposite of this; his religion is the one catholic religion. He who preaches it must of necessity be a cosmopolite, inasmuch as he acknowledges an obligation to the last man on the remotest verge of the outermost circle. The purpose of Christ is the conquest of the world. To this end he presents a gospel which is adapted to all. How universal its truths! How far-sweeping its ethics! We never shall be full-grown Christians until we apprehend the length and breadth and depth and height of these things. O God, enlarge our hearts and save us from mean and narrow views of the gospel of Thy beloved Son!

In the teaching of Jesus we observe a clear development of this ecumenical idea. It was not an easy matter to persuade his disciples, who were narrow-minded Jews, to cast aside their

ethnic prejudices and live as debtors to all sorts and conditions of men.

The sum total of the teaching of Christ in this particular was expressed in the three words, "Man," "Brother," and "Neighbor"; to each of which he gave a new definition.

(a) He spoke of Man as a child of God; and his broad application of this term may be inferred from his words; "that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:45.) He taught the universal kinship of the children of men. The word "kinship" is used advisedly in this connection, and there is a whole treatise on sociology in it. The words "kin" and "kind" are cognate; so that kinship inevitably suggests the correlated duty of kinnedness or kindness. Thus Jesus says, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matthew 5:43-44.)

(b) He gave a new meaning also to the word Brother. It had been used before his advent but not as he used it.

As the filial spirit, which enables us to approach God, is not derived from our natural relation to him, but through the Spirit of adoption which Jesus gives us, so the true feeling of fraternity comes not from our natural kinship, but from our relation with Jesus as the only-begotten Son of God.

He called out of the world (*ek-klesia*) a company of believers who were thenceforth to be known as "the household of faith." These are children of God by the Spirit of adoption; and Christ is among them as Elder Brother, the firstborn among many brethren. (Romans 8:29.) He assigned to them a peculiar kinship of filiation which is accorded to no others; as it is written, "Looking round on his disciples, he said, Behold my mother and my brethren." (Mark 3:32-35.)

To the members of this household he gave a new commandment: "A new commandment give I unto you. That ye love one another; as I have loved you, that ye also love one another. By

this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.) This is called a "new commandment"; not because mutual love had not been inculcated before, but because within this charmed circle it was placed upon a new basis of motive and measurement, namely, "that ye love one another as I have loved you." The precept had previously gone no further than "Thou shalt love thy neighbor as thyself"; but self is now wholly eliminated; and the standard of measurement is not a man's love for himself but Christ's love for him.

(c) We now come to the teaching of Jesus as to the relation which his followers sustain to those outside of the household of faith. This is indicated in the term "neighbor." The word was already familiar, but not in its broad Christian sense. It meant *nachbar*; that is, one living near by: Our Lord used it in this restricted sense when he said, "When thou maketh a dinner or a supper, call not thy rich neighbors, but call the poor, the maimed, the lame, the blind; and thou shalt be blessed." (Luke 14:12-14.) But in the parable of the Good Samaritan he gave the term a broader sweep. In answer to the question, "Who is my neighbor?" he pointed to those who had seen the sufferer on the Bloody Way and asked, "Which now of these thinkest thou proved neighbor to him that fell among the thieves?" The reply was, "He that showed mercy on him." Then said Jesus, "Go and do thou likewise." (Luke 10:25-37.) In other words, a man is bound to be neighbor to every other man. The duties of humanity are not determined by any question of vicinage; only by the question of need. I am bound to be neighbor not only to the man who lives next door, but to those who live at the other side of the globe, to the dwellers on the outermost limit of the circles of influence. My neighbor is any man, anywhere in this wide world of ours.

As preachers, desiring above all things to follow our Master and Model, we must needs send our influence as far as possible. God's grace in our hearts should be like a pebble dropped into the ocean, which sets in motion circles of influence, ever widening until they have touched the shores of every continent and island of the sea. How far shall I make my power felt? "Far as the curse is found!" Far as the dominion of grace! Far as

the shadow of the cross! Far as the reach of the everlasting arms in the saying that is written, "God so loved the world!" The word *amplius*, which Michael Angelo called "the key of Noble Art," is the word for Christian service. Our thoughts are too small, our purposes too selfish. We have not yet caught the magnificent sweep of the gospel. Up with the imperial standards of Christ! We follow him to the conquest of the world! Never was leader like ours; who hath upon his vesture and thigh a name written, "King of Kings and Lord of Lords." And his grace is the universal lodestone; as he said, "I, if I be lifted up, will draw all men unto me."

(*To be continued.*)

REVELATION: INSPIRATION: THE RECORD.

By R. A. Webb, D. D.,

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The Christian Scriptures are God's Revelation put to Record by Inspiration. Revelation, for information; Inspiration, for accuracy; Record, for permanency. If the Inspiration is full and effective, the Revelation and the Record exactly coincide.

I. Revelation.

Revelation is literally an "unveiling," and in the general signifies anything whereby God makes Himself known. As a man reveals himself both by his deeds and his words, so God makes Himself known both by His Works and His Word. Hence Revelation divides into two kinds—Natural and Supernatural, or General and Special. The object of the one is to enlighten man as man; the object of the other is to enlighten man as sinful and fallen. The one furnishes the facts and truths of natural religion; the other, those of supernatural or redemptive religion. The theology of the one is the theology of nature; the theology of the other is the theology of redemption or the gospel.

In religious literature Revelation has been prevailingly used in its narrow and restricted sense, and made synonymous with the written Word of God.

In making this special and gracious Revelation God has employed certain select men as his organs of communication. He did not use all men indiscriminately but about forty historic persons of His own choosing. He did not select them from sundry races, but from one particular people whom He had specially prepared to be the recipients and custodians of His "oracles." While His choice of particular persons was based upon His sovereignty, we can see how wise it is to entrust valuable information to men especially prepared to receive and guard it.

These persons whom God selected to be the mediums of His redemptive Revelation were called *prophets.* Moses and Joshua, Samuel and David, Isaiah and the Apostles were one and all prophets. Besides being so specifically designated, it is categorically said in reference to the whole Old Testament and by implication of the New, "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) The product of a "prophet" is a "prophecy."

A prophet is literally a "spokesman," and what he says is literally a "message" from another. His message may concern the past and recite what has occurred; then the spokesman is an historian. Or his message may concern the future and things yet to be, and then the spokesman becomes a foreteller, or a prophet in a special and acquired sense. By convention we have come to designate the man who speaks in the past tense an *historian,* and the man who speaks in the future tense a *prophet.* There is, indeed, a logical connection between the past and the future—between the things which have been and the things which are to be. All history is fulfilled prophecy, and all prophecy is unfulfilled history. Biblical history and biblical prophecy are but the two hemispheres of God's message to this world delivered through His specially chosen spokesman.

The contents of the biblical Revelation were first in the divine mind; then they were communicated to the minds of His chosen prophets or spokesmen. The psychology of Revelation —the state of mind of the prophet at the moment God was disclosing the information—has engaged the pen of many modern writers, and evoked much speculation and debate. It is perhaps, at bottom, inscrutable. We are not in possession of Isaiah's consciousness at the moment he was receiving his revelation from God, and how can we interpret it? In all probability it was inscrutable to Isaiah himself. Besides, the question can have only an academic interest for us. Our concern is in the prophet's message, not his states and feelings at the acute moment.

But it is vital that the prophet should be assured that he is not the victim of his own hallucinations, visions, dreams, imaginings. Abraham said on a critical occasion, "Lord God, how

shall I know that I shall inherit it?" God did not chide the patriarch for his lack of faith, nor rebuke him for his reasonable question. He was entitled to proof; to act without evidence is to act the fool. The narrative tells us that God wrought a *miracle* to convince His servant that he was not the subject of delusions. Moses, when called to his difficult task, asked for some satisfying proof that he was not about to embark on some fool's errand; and God certified Himself to Moses by the sign of the burning bush. So of other cases. It is always the supernatural act which is the credential of the supernatural revelation: and the natural act that is the proof of the natural revelation. Without it (the miracle) no man ought to proclaim himself a prophet; without it any person who professes to be a prophet of the Lord ought to be summarily rejected as a fraud or fanatic.

II. Inspiration.

But this evangelical Revelation was given to prophets and apostles not for "private consumption," not to be kept secret to themselves, but to be communicated by them to the whole world. The entire human race has an immortal interest in that information, and besides this human interest, the cause of Christ and the glory of God are vitally concerned in the way which it is reported in the earth. It would be a calamity, if one of the trusted messengers lied; it would be equally fatal if one of them blundered. Suppose an ambassador misrepresented his government, either through ignorance or malice! How imperative the need of accuracy!

What method did the Divine Being employ to protect the delivery of His important message to this sinful world? It was entrusted to sinful men; how did he insure against wicked perversion? It was committed to fallible men; how did He guarantee correctness? If all His human instruments had been saints, He might have relied upon their honesty. If they had all been omniscient, He might have trusted their judgment. But if they are sinful and errant, He must adopt some measures to secure correctness, if He has any real concern in the message He is sending the earth.

Inspiration is that supernatural influence upon the minds of these select men, rendering them infallible organs in the communication of God's Revelation to the world.

"Holy men of God spake as they were moved by the Holy Ghost." "All Scripture, or every Scripture, is given by inspiration of God."

Inspiration is that influence of the Spirit of God which presides over the passage of God's word from the mind of the spokesman to the mind of the world. It takes charge of the speaker, and causes him to represent God's mind correctly. It takes charge of the writer, and causes him to set down God's mind accurately. Revelation informs; Inspiration insures. It is the police-power which God exercises over His messenger to secure the accuracy of His message.

There has been much discussion of the psychology of Inspiration—attempts to interpret the consciousness of a mind under the inspiring influences of the Spirit of God. It has resulted in many theories, but it is believed that they are all reducible to three ground forms.

The first is the *naturalistic* theory. It thinks that God gave His important revelation to certain men, and then left them to their own judgment in communicating it. There was only a general superintendence of the Spirit—sufficient to secure substantial correctness, but not efficient enough to secure infallibility and inerrancy. This view, it is thought, is the only one which can sufficiently take care of "the human elements" in Revelation. It lines up with the "deistical" theory of Providence, the "evolutionary" view of the world, the "rationalistic" view of Revelation, and the doctrine of the "errancy" of the Scriptures.

The second theory of Inspiration is the *mechanical.* It is designed to conserve "the divine elements" in Revelation. It represents the sacred writers as "dictagraphs," as pens, as impersonal instruments. It is at the opposite extreme from the naturalistic theory.

The third theory is the *dynamical.* It seeks to be a mean between the other two extremes. Against the first it affirms that "God wrote the Scriptures." Against the second it affirms

that "Men wrote the Scriptures." It combines the two propositions into "God wrote the Scriptures through men." Physical and mental powers unite in the individual; first and second causes combine in providence; divine sovereignty and free agency agree in man's career; grace and faith unite in conversion; the human and the divine unite in Christ; why not in the Scriptures?

In formulating any theory of Inspiration we must be faithful to the meanings of three Greek words: προφήτης (spokesman), θεόπνευστος (God-spirited), and φερόμενος (borne along). The subject of Inspiration is a person who is a spokesman for God, the deliverer of a divine message; one who is so possessed by the Spirit of God that he is under His influence and control; one who is borne along by the Spirit as a ship is borne along by wind and tide. All these words signify that he is the organ of God in communicating the divine Revelation.

But our theory must not only be loyal to these biblical words; it must be of such a nature as will explain all the phenomena of the result. The personal Word of God is a divine–human Person, and the impersonal Word is also a divine–human Book. Any true interpretation of the psychology of Inspiration must account for all the facts in the product. Above all, it must be consistent with the supreme purpose of Inspiration, namely, to give to the world a correct and full report of the Revelation.

III. The Record.

The Christian Scriptures are the Record of God's Revelation made by Inspiration.

But why any Record at all? Could not the Spirit repeat the Revelation to each individual reason and heart? Indeed, is not an outward, authoritative, written canon incongruous with a spiritual religion? Is not some view which would emancipate the religious mind of the world from the tyranny of a book preferable?

The purpose of the Record is to make the Revelation permanent and universally available. If given privately to each individual, it would have to be certified miraculously to each individual, which would necessitate an indefinite string of super-

natural displays of power. The same end was securable in the mode God selected, with an economical use of the supernatural and miraculous. The Revelation was communicated to specially selected men; then they were divinely inspired to write it down with perfect accuracy; then the languages employed in making the Record were providentially put to death, thereby insuring the Revelation against all the mutations to which living and growing tongues are liable. Thus the original Revelation is preserved and made available for all ages.

But how correct was the Record? Here a distinction must be made between the original Record, which has long since perished, and the copies which we have at the present time.

The originals were *verbally* exact. The inspiration extended to the very words in which the Revelation was phrased by the biblical scribes. Many of the authors expressly say so. God said to Moses, "I will be with thy mouth, and teach thee what thou shalt say." (Ex. 5:12.) David said, "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2.) Isaiah quotes God as saying to him, "I have put my words in thy mouth." (Isa. 51:16.) Jeremiah says, "The Lord put forth his hand, and touched my mouth, and the Lord said, Behold, I have put my words in thy mouth." (Jer. 1:9.) The apocalyptic angel said to Daniel, "I will show thee what is written in the Scriptures of truth." (Dan. 10:21.) Zechariah speaks of the "word of the Lord sent by former prophets." (Zech. 7:12.)

The phrase, "God said," its equivalents and variations, occur 500 times in the Pentateuch, 300 times in the writings of David, and more than 1,200 times in the books of the Prophets—in all the Old Testament Scriptures more than 2,000 times, like oft-recurring quotation marks, reminding the reader that the language is not original, but the phraseology of another.

When we turn to the New Testament, we are struck by a prophecy which Moses quotes from God, "I will raise them up a prophet, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 17:18; Acts 3:22.) And when this prophet came in the person of Jesus of Nazareth, as he stood under the shadow of his cross, and was making a review of his career in the solemnities

of prayer, he said, "I have given unto them (his apostles) the words which thou gavest me." (Jno. 17:8.) On another occasion he said, "The word which ye hear is not mine, but the Father's which sent me." (Jno. 14:24.) And before this prophet, who "spake as never a man spake," took his departure from the world, he explicitly promised to send his Holy Spirit to his apostles, saying, "When he, the Spirit of truth, is come, he will guide you into all truth (all gospel truth): for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (Jno. 16:13.) This promise was fulfilled on the day of Pentecost, when "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) From this time on we ever and anon find these men "filled with the Holy Ghost and speaking the word of God with boldness." (Acts 4:31; 13:2-4; 16:6, 7.) But Paul, who was not present on the day of Pentecost, and yet wrote a large portion of the New Testament, was careful to declare with vigor and all emphasis, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. . . . We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 1:4, 13.) And finally John writes on the last page of the Record, as God's inviolable seal of the whole, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.)

From all this we are warranted in inferring that the Spirit had some serious concern for the verbal correctness of the original Record of God's saving Revelation; that the Christian Scriptures were plenarily and verbally inspired. But the originals are non-existent; what is the condition of the copies which we have and upon which we are dependent? Are they verbally exact?

That they are not, is proven by sundry discrepancies and va-

riations. Many have busied themselves in discovering and listing these so-called "errors." The textual critic does it, in his effort to preserve the integrity of the text; the higher critic does it in the interest of his charge of errancy. None of the alleged discrepancies are serious; many of them have been removed by comparing copy with copy;. but some of them apparently cannot be rectified except by comparing the copy with the original, which cannot now be done.

But which is the more reasonable conclusion: To charge this residue of incorrigible "mistakes" upon the originals, and to that extent allege the deficiency of inspiration? Or, to charge them upon some one or other of the many copyists through whose hands this Record of Revelation has passed? When we call to mind the almost indefinite number of "copyists," "redactors," "glossators," "annotators," "commentators" and "transcribers," under whose hands this Record of Revelation has passed on its course down the centuries, it would seem that no man could respect his intelligence and blindly charge these "errors" upon the originals which he has never seen.

November, 1912.

THE OLD EVANGELISM.

By W. M. Anderson, Sr., D. D.,

Dallas, Texas.

The great work demanding the attention of the churches is the evangelization of this nation. The greatest hindrance to the world's evangelization is the attitude of indifference of the churches at home. If the Christian community was thoroughly Christianized, it would be an easy task to get money and workers to carry the gospel to all the world. How thoroughly unchristian are our so-called Christian communities! How seemingly powerless is our organized Christianity! How little the church affects the community in comparison to what it should do! Instead of predominating the community with religious ideals, it is permeated with worldly policies that show the overwhelming influence of secular life. How inactive the majority of every church membership! As a test read over the statistical tables in the minutes of the last Assembly. Notice the number of accessions by profession of faith.

A Condensed Table.

Here is the approximate condition set forth in condensed form. The facts are given by Synods; the last number gives the number of churches that averaged one or more accessions each week; the third, gives the number of churches that averaged one or more accessions each month; and the second, gives the number that did not have a single accession last year on profession of faith; the first, the whole number of churches:

THE SYNOD	Number Churches	None in a Year.	1 or More a Month.	1 or More a Week.
Alabama	224	95	12	0
Arkansas	112	52	12	0
Florida	106	53	5	0
Georgia	245	118	29	1
Kentucky	174	73	19	1
Louisiana	92	45	19	0
Mississippi	285	157	17	1
Missouri	150	53	16	1
North Carolina	468	210	51	2
Oklahoma	75	38	11	0
South Carolina	285	124	22	1
Tennessee	202	72	37	0
Texas	413	258	36	3
Virginia	511	233	37	4
Total	3,392	1,581		

A New Era.

We seem to be now entering a new era. The results of a great crowd in a union effort were never as great as they seemed to be. If a city of 100,000 has a great union meeting and report 5,000 converted it seems to be a great success, but likely there are 45,000 at least still unconverted. The minority of the unsaved are reached by this plan. We need an evangelism adapted to our times, and it is the old evangelism that our Lord used and demonstrated in his earthly ministry. In order to secure this old evangelism three advance steps should be made.

1. The pulpit should take on a more evangelistic accent. We do not need less doctrinal preaching—but more doctrine in evangelistic form. All the great truths of the Scripture are definitely evangelistic if given that turn in their presentation.

2. The church should take on a more evangelistic attitude. It should awake to the fact that it does not live for itself alone. The church exists largely for the outside world. Its every word should be an invitation. Its every act should be a welcome. Too many churches seem to approve the prayer of the old man, who said, "Lord, bless me and my wife, my son, John, and his wife; us four, and no more."

3. The individual Christian should make the evangelistic ap-

proach to the unsaved individual. In a sense, every Christian is in the ministry. If even one-half of the Christians were soul winners, the table given above would be greatly changed.

Our Lord's Plan.

Our Lord began his public ministry with personal work. John the baptizer called attention to Jesus and two followed him. Jesus talked with them and each one brought another. Personal work is the principle and policy of all Christian work as our Lord taught it. It is always a personal, hand-to-hand, heart-to-heart work.

God deals with the race by individuals—not by crowds or by the herd. God made Adam, commissioned Noah, called Abraham, appointed Moses, anointed David, crowned Solomon, converted Paul and called you. The history of the race centers around individuals. Humanly speaking, the work of the church rests upon individuals. The reason for the marked success of any minister in spiritual work will frequently be found to be explained by the fact that about him are gathered a group of loyal, active personal workers.

The Factors.

The factors in personal work are three—the Holy Spirit, the Holy Word and the human worker. All three of these are necessary.

a. The Holy Spirit is the source of all spiritual life and blessing. He dispenses all gifts, directs all labors and secures all results. He is sent—given to dwell in all Christians and in the church as a whole. He is the infallible and only teacher.

b. The Word is the instrument that He always uses. He may work without it, but surely works with it—it is "the sword of the Spirit." It really seems as indispensable as Himself. Now the place you give the Bible in personal work will depend upon the way you value it. If you regard it as God's Word, and message to us, you will use it boldly and it will defend itself. If you

regard it otherwise you will use it timidly and with little effect. Remember, it is "The Sword of the Spirit." You are to use it for Him.

c. The individual worker is almost as important. He is to be commissioned by the Holy Spirit, and is to give the message the Spirit sends. History and experience show how clearly this is God's plan.

When Cornelius prays an angel comes not to tell him how to accept salvation, but to tell him where to find a man who can tell him all about it. Saul, the new convert, had to get his ideas from Ananias.

This Activity Necessary.

The activity of personal work is necessary both to the individual Christian and to the church as a whole. The evangelistic church is always an evangelical church. The church with its Bible in hand busy about soul-saving is not perplexed about doctrinal questions. Such a church believes that its mission is to save and edify, and not waste time in foolish disputes. Such a church believes that Jesus is the Saviour of lost men, and that the Bible is God's message to lost men. The church that neglects soul-saving may become intellectual, but will never become spiritual. Only a spiritual church can meet man's deepest need, for man's deepest need is salvation from sin.

Why?

If personal work is God's plan and necessary to the life and growth of the church, why is not the church alive and at work?

The answer to this question is easy. The whole church needs a great awakening. It needs to be revived. It is not in proper condition. Commercialism and materialism have formed a scum over its eyes, it cannot see; and deadened its nerves, it cannot feel.

The church needs a great revival. When we speak of revival do not think of sinners, but of inactive saints. At least four points need attention.

a. The church needs a revival of faith; and by this I mean not belief in doctrine, but a faith that works. Our faith should show fruit. Faith is the condition by which the early church could show wonders. Why cannot the experiences of the early church be repeated today? Why not plan great ingathering of sinners and realize our plans?

We plan to raise so much money by our budget system, why not plan to add 300 souls to the number of saved? Do we believe the gospel decrees of God, such as "he that believeth not shall be damned"?

b. The church needs an revival of conscious responsibility. The individual believer is the representative of God to the sinner. The church is God's training school to fit men and women to become soul winners. The church stands with the gospel between lost men and God. Every Christian should remember that he is a channel or a barrier to the outgoing power of the Holy Ghost. Are you opening or blocking the way? We are dealing with tremendous facts of life, sin, death and judgment. Our responsibility is very great.

c. The church needs a revival of love. We need more of the sympathy like Christ showed to the lost. Do you know of any church suffering from too much spirituality either in the pulpit or the pew? Some churches are suffering from too much intellectuality. If one-half of the brain power of the church could be converted into heart power it would be a great help to the work. The church needs the power of a holy enthusiasm, born of the Holy Spirit, and enlightened by the word of God. You cannot reason men into the kingdom of God, but you can love them into it.

d. The church needs a revival of holiness. It needs a deeper spiritual life. Too many have forgotten to pray, alas! forgotten how to pray. The church is too far out in the world. Your power as a Christian personal worker will be in proportion to your religious character. Be sure you are saved and then be sure you are sent, and then go and God will go with you to bless and make your work successful.

If we could bring about this fourfold revival we would move the work of the church greatly forward.

SUGGESTIONS.

1. Study and pray with a view to becoming a personal worker. Supply yourself with leaflets and helps both for yourself and for the purpose of reaching others.

2. Begin to make a list of those whom you would like to lead to Christ. If you do not know whose name to put first make it a subject of earnest prayer, and you will be surprised how God will bring names to your memory.

3. Begin a systematic, tactful effort to teach these, by personal interviews or written messages, and all the while praying earnestly and regularly for them.

4. Report what you are doing to your pastor and ask his advice and help, and thus greatly encourage him.

5. Organize in your church classes to study personal work, and thus beginning to train a company who can do more for the work in a regular way than can be accomplished by any forced processes.

This is the old evangelism that is greatly needed today.

First Presbyterian Church, Dallas, Texas.

THE RELIGIOUS LIFE OF THEOLOGICAL STUDENTS.

By Benjamin B. Warfield, D. D., LL. D., Litt. D.

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I am asked to speak to you on the religious life of the student of theology. I approach the subject with some trepidation. I think it the most important subject which can engage our thought. You will not suspect me, in saying this, to be depreciating the importance of the intellectual preparation of the student for the ministry. The importance of the intellectual preparation of the student for the ministry is the reason of the existence of our Theological Seminaries. Say what you will, do what you will, the ministry is a "learned profession"; and the man without learning, no matter with what other gifts he may be endowed, is unfit for its duties. But learning, though indispensable, is not the most indispensable thing for a minister. "Apt to teach"—yes, the minister must be "apt to teach"; and observe that what I say—or rather what Paul says—is "apt to *teach*." Not apt merely to exhort, to beseech, to appeal, to entreat; not even merely, to testify, to bear witness; but to *teach*. And teaching implies knowledge: he who teaches must know. Paul, in other words, requires of you, as we are perhaps learning not very felicitiously to phrase it, "instructional," not merely "inspirational", service. But aptness to teach alone does not make a minister; nor is it his primary qualification. It is only one of a long list of requirements which Paul lays down as necessary to meet in him who aspires to this high office. And all the rest concern, not his intellectual, but his spiritual fitness. A minister must be learned, on pain of being utterly incompetent for his work. But before and above being learned, a minister must be godly.

Nothing could be more fatal, however, than to set these two things over against one another. Recruiting officers do not dis-

pute whether it is better for soldiers to have a right leg or a left leg: soldiers should have both legs. Sometimes we hear it said that ten minutes on your knees will give you a truer, deeper, more operative knowledge of God than ten hours over your books. "What!" is the appropriate response, "than ten hours over your books, on your knees?" Why should you turn from God when you turn to your books, or feel that you must turn from your books in order to turn to God? If learning and devotion are as antagonistic as that, then the intellectual life is in itself accursed, and there can be no question of a religious life for a student, even of theology. The mere fact that he is a student inhibits religion for him. That I am asked to speak to you on the religious life of the student of theology proceeds on the recognition of the absurdity of such antitheses. You are students of theology; and, just because you are students of theology, it is understood that you are religious men,—especially religious men, to whom the cultivation of your religious life is a matter of the profoundest concern—of such concern that you will wish above all things to be warned of the dangers that may assail your religious life, and be pointed to the means by which you may strengthen and enlarge it. In your case there can be no "either—or" here—either a student or a man of God. You must be both.

Perhaps the intimacy of the relation between the work of a theological student and his religious life will nevertheless bear some emphasizing. Of course you do not think religion and study incompatible. But it is barely possible that there may be some among you who think of them too much apart—who are inclined to set their studies off to one side, and their religious life off to the other side, and to fancy that what is given to the one is taken from the other. No mistake could be more gross. Religion does not take a man away from his work; it sends him to his work with an added quality of devotion. We sing—do we not?—

> Teach me, my God and King,
> In all things Thee to see—
> And what I do in anything,
> To do it as for Thee.

If done t' obey Thy laws,
E'en servile labors shine:
Hallowed is toil, if this the cause,
The meanest work divine.

It is not just the way George Herbert wrote it. He puts, perhaps, a sharper point on it. He reminds us that a man may look at his work as he looks at a pane of glass—either seeing nothing but the glass, or looking straight through the glass to the wide heavens beyond. And he tells us plainly that there is nothing so mean but that the great words, "For thy sake," can glorify it:

"A servant, with this clause,
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that, and the action, fine."

But the doctrine is the same, and it is the doctrine, the fundamental doctrine, of Protestant morality, from which the whole system of Christian ethics unfolds. It is the great doctrine of "vocation," the doctrine, to-wit, that the best service we can offer to God is just to do our duty—our plain, homely duty, whatever that may chance to be. The Middle Ages did not think so; they cut a cleft between the religious and the secular life, and counseled him who wished to be religious to turn his back on what they called "the world," that is to say, not the wickedness that is in the world—"the world, the flesh and the devil," as we say—but the work-a-day world, that congeries of occupations which forms the daily task of men and women, who perform their duty to themselves and their fellow-men. Protestantism put an end to all that. As Prof. Doumergue eloquently puts it, "Then Luther came, and, with still more consistency, Calvin, proclaiming the great idea of 'vocation,' an idea and a word which are found in the languages of all the Protestant peoples—*Beruf*, *Calling*, *Vocation*—and which are lacking in the languages of the peoples of antiquity and of mediaeval culture. 'Vocation'—it is the call of God, addressed to every man, whoever he may be, to lay upon him a particular work, no matter what. And the calls, and therefore also the called, stand on a

complete equality with one another. The burgomaster is God's burgomaster; the physician is God's physician; the merchant is God's merchant; the laborer is God's laborer. Every vocation, liberal, as we call it, or manual, the humblest and the vilest in appearance as truly as the noblest and the most glorious, is of divine right." Talk of the divine right of kings! Here is the divine right of every workman, no one of whom needs to be ashamed, if only he is an honest and good workman. "Only laziness," adds Professor Doumergue, "is ignoble, and while Romanism multiplies its mendicant orders, the Reformation banishes the idle from its towns."

Now, as students of theology your vocation is to study theology; and to study it diligently, in accordance with the apostolic injunction: "Whatsoever ye do, do it heartily, as to the Lord." It is precisely for this that you are students of theology; this is your "next duty," and the neglect of duty is not a fruitful religious exercise. Dr. Charles Hodge, in his delightful autobiographical notes, tells of Philip Lindsay, the most popular professor in the Princeton College of his day—a man sought by nearly every college in the Central States for its presidency—that "he told our class that we would find that one of the best preparations for death was a thorough knowledge of the Greek grammar." "This," comments Dr. Hodge, in his quaint fashion "was his way of telling us that we ought to do our duty." Certainly, every man who aspires to be a religious man must begin by doing his duty, his obvious duty, his daily task, the particular work which lies before him to do at this particular time and place. If this work happens to be studying, then his religious life depends on nothing more fundamentally than on just studying. You might as well talk of a father who neglects his parental duties, of a son who fails in all the obligations of filial piety, of an artisan who systematically skimps his work and turns in a bad job, of a workman who is nothing better than an eye-servant, being religious men as of a student who does not study being a religious man. It cannot be: you cannot build up a religious life except you begin by performing faithfully your simple, daily duties. It is not the question whether you like these duties. You may think of your studies what you please. You may consider that you

are singing precisely of them when you sing of "e'en servile labors," and of "the meanest work." But you must faithfully give yourselves to your studies, if you wish to be religious men. No religious character can be built up on the foundation of neglected duty.

There is certainly something wrong with the religious life of a theological student who does not study. But it does not quite follow that therefore everything is right with his religious life if he does study. It is possible to study—even to study theology—in an entirely secular spirit. I said a little while ago that what religion does is to send a man to his work with an added quality of devotion. In saying that, I meant the word "devotion" to be taken in both its senses—in the sense of "zealous application," and in the sense of "a religious exercise," as the Standard Dictionary phrases the two definitions. A truly religious man will study anything which it becomes his duty to study with "devotion" in both of these senses. That is what his religion does for him: it makes him do his duty, do it thoroughly, do it "in the Lord." But in the case of many branches of study, there is nothing in the topics studied which tends directly to feed the religious life, or to set in movement the religious emotions, or to call out specifically religious reactions. If we study them "in the Lord," that is only because we do it "for His sake," on the principle which makes "sweeping a room" an act of worship. With theology it is not so. In all its branches alike, theology has as its unique end to make God known: the student of theology is brought by his daily task into the presence of God, and is kept there. Can a religious man stand in the presence of God, and not worship? It is possible, I have said, to study even theology in a purely secular spirit. But surely that is possible only for an irreligious man, or at least for an unreligious man. And here I place in your hands at once a touchstone by which you may discern your religious state, and an instrument for the quickening of your religious life. Do you prosecute your daily tasks as students of theology as "religious exercises"? If you do not, look to yourselves: it is surely not all right with the spiritual condition of that man who can busy himself daily with divine things, with a cold and impassive heart. If you do, rejoice. But in any

case, see that you do! And that you do it ever more and more abundantly. Whatever you may have done in the past, for the future make all your theological studies "religious exercises." This is the great rule for a rich and wholesome religious life in a theological student. Put your heart into your studies; do not merely occupy your mind with them, but put your heart into them. They bring you daily and hourly into the very presence of God; His ways, His dealings with men, the infinite majesty of His Being form their very subject-matter. Put the shoes from off your feet in this holy presence!

We are frequently told, indeed, that the great danger of the theological student lies precisely in his constant contact with divine things. They may come to seem common to him, because they are customary. As the average man breathes the air and basks in the sunshine without ever a thought that it is God in His goodness Who makes His sun to rise on him, though he is evil, and sends rain to him, though he is unjust; so you may come to handle even the furniture of the sanctuary with never a thought above the gross earthly materials of which it is made. The words which tell you of God's terrible majesty or of His glorious goodness may come to be mere words to you—Hebrew and Greek words, with etymologies, and inflections, and connections in sentences. The reasonings which establish to you the mysteries of His saving activities may come to be to you mere logical paradigms, with premises and conclusions, fitly framed, no doubt, and triumphantly cogent, but with no further significance to you than their formal logical conclusiveness. God's stately steppings in His redemptive processes may become to you a mere series of facts of history, curiously interplaying to the production of social and religious conditions, and pointing mayhap to an issue which we may shrewdly conjecture; but much like other facts occurring in time and space, which may come to your notice. It *is* your great danger. But it is your great danger, only because it is your great privilege. Think of what your privilege is when your greatest danger is that the great things of religion may become common to you! Other men, oppressed by the hard conditions of life, sunk in the daily struggle for bread perhaps, distracted at any rate by the dreadful drag of the world upon

them and the awful rush of the world's work, find it hard to get time and opportunity so much as to pause and consider whether there be such things as God, and religion, and salvation from the sin that compasses them about and holds them captive. The very atmosphere of your life is these things; you breathe them in at every pore; they surround you, encompass you, press in upon you from every side. It is all in danger of becoming common to you! God forgive you, you are in danger of becoming weary of God!

Do you know what this danger is? Or, rather, let us turn the question—are you alive to what your privileges are? Are you making full use of them? Are you, by this constant contact with divine things, growing in holiness, becoming every day more and more men of God? If not, you are hardening! And I am here to day to warn you to take seriously your theological study, not merely as a duty, done for God's sake and therefore made divine, but as a religious exercise, itself charged with religious blessing to you; as fitted by its very nature to fill all your mind and heart and soul and life with divine thoughts and feelings and aspirations and achievements. You will never prosper in your religious life in the Theological Seminary until your work in the Theological Seminary becomes itself to you a religious exercise out of which you draw every day enlargement of heart, elevation of spirit, and adoring delight in your Maker and your Saviour.

I am not counseling you, you will observe, to make your theological studies your sole religious exercises. They are religious exercises of the most rewarding kind; and your religious life will very much depend upon your treating them as such. But there are other religious exercises demanding your punctual attention which cannot be neglected without the gravest damage to your religious life. I refer particularly now to the stated formal religious meetings of the Seminary. I wish to be perfectly explicit here, and very emphatic. No man can withdraw himself from the stated religious services of the community of which he is a member, without serious injury to his personal religious life. It is not without significance that the apostolical writer couples together the exhortations, "to hold fast the confession of our hope, that it waver not," and "to forsake not the assem-

bling of ourselves together." When he commands us not to forsake "the assembling of ourselves together," he has in mind, as the term he employs shows, the stated, formal assemblages of the community, and means to lay upon the hearts and consciences of his readers their duty to the church of which they are the supports, as well as their duty to themselves. And when he adds, "As the custom of some is," he means to put a lash into his command. We can see his lip curl as he says it. Who are these people, who are so vastly strong, so supremely holy, that they do not need the assistance of the common worship for themselves; and who, being so strong and holy, will not give their assistance to the common worship?

Needful as common worship is, however, for men at large, the need of it for men at large is as nothing compared with its needfulness for a body of young men situated as you are. You are gathered together here for a religious purpose, in preparation for the highest religious service which can be performed by men—the guidance of others in the religious life; and shall you have everything else in common except worship? You are gathered together here, separated from your homes and all that home means; from the churches in which you have been brought up, and all that church fellowship means; from all the powerful natural influences of social religion—and shall you not yourselves form a religious community, with its own organic religious life and religious expression? I say it deliberately, that a body of young men, living apart in a community-life, as you are and must be living, cannot maintain a healthy, full, rich religious life individually, unless they are giving organic expression to their religious life as a community in frequent stated diets of common worship. Nothing can take the place of this common organic worship of the community as a community, at its stated seasons, and as a regular function of the corporate life of the community. Without it you cease to be a religious community and lack that support and stay, that incitement and spur, that comes to the individual from the organic life of the community of which he forms a part.

In my own mind, I am quite clear that in an institution like this the whole body of students should come together, both

morning and evening, every day, for common prayer; and should join twice on every Sabbath in formal worship. Without at least this much common worship I do not think the institution can preserve its character as a distinctively religious institution—an institution whose institutional life is primarily a religious one. And I do not think that the individual students gathered here can, with less full expression of the organic religious life of the institution, preserve the high level of religious life on which, as students of theology, they ought to live. You will observe that I am not merely exhorting you "to go to church." "Going to church" is in any case good. But what I am exhorting you to do is to go to your own church—to give your presence and active religious participation to every stated meeting for worship of the institution as an institution. Thus you will do your part to give to the institution an organic religious life, and you will draw out from the organic religious life of the institution a support and inspiration for your own personal religious life which you can get nowhere else, and which you can cannot afford to miss—if, that is, you have a care to your religious quickening and growth. To be an active member of a living religious body is the condition of healthy religious functioning.

I trust you will not tell me that the stated religious exercises of the Seminary are too numerous, or are wearying. That would only be to betray the low ebb of your own religious vitality. The feet of him whose heart is warm with religious feeling turn of themselves to the sanctuary, and carry him with joyful steps to the house of prayer. I am told that there are some students who do not find themselves in a prayerful mood in the early hours of a winter morning; and are much too tired at the close of a hard day's work to pray, and therefore do not find it profitable to attend prayers in the late afternoon: who think the preaching at the regular service on Sabbath morning dull and uninteresting, and who do not find Christ at the Sabbath afternoon conference. Such things I seem to have heard before; and yours will be an exceptional pastorate, if you do not hear something very like them, before you have been in a pastorate six months. Such things meet you every day on the street; they are the ordinary expression of the heart which is dulled or

is dulling to the religious appeal. They are not hopeful symptoms among those whose life should be lived on the religious heights. No doubt, those who minister to you in spiritual things should take them to heart. And you who are ministered to must take them to heart, too. And let me tell you straightout that the preaching you find dull will no more seem dull to you if you faithfully obey the Master's precept: "Take heed how ye hear;" that if you do not find Christ in the conference room it is because you do not take Him there with you; that, if after an ordinary day's work you are too weary to unite with your fellows in closing the day with common prayer, it is because the impulse to prayer is weak in your heart. If there is no fire in the pulpit it falls to you to kindle it in the pews. No man can fail to meet with God in the sanctuary if he takes God there with him.

How easy it is to roll the blame of our cold hearts over upon the shoulders of our religious leaders! It is refreshing to observe how Luther, with his breezy good sense, dealt with complaints of lack of attractiveness in his evangelical preachers. He had not sent them out to please people, he said, and their function was not to interest or to entertain; their function was to teach the saving truth of God, and, if they did that, it was frivolous for people in danger of perishing for want of the truth to object to the vessel in which it was offered to them. When the people of Torgau, for instance, wished to dismiss their pastors, because, they said, their voices were too weak to fill the churches, Luther simply responded, "That's an old song: better have some difficulty in hearing the gospel than no difficulty at all in hearing what is very far from the gospel." "People cannot have their ministers exactly as they wish," he declares again; "they should thank God for the pure word," and not demand St. Augustines and St. Ambroses to preach it to them. If a pastor pleases the Lord Jesus and is faithful to him,—there is none so great and mighty but he ought to be pleased with him, too. The point, you see, is that men who are hungry for the truth and get it ought not to be exigent as to the platter in which it is served to them. And they will not be.

But why should we appeal to Luther? Have we not the example of our Lord Jesus Christ? Are we better than he? Surely, if ever there was one who might justly plead that the common worship of the community had nothing to offer him it was the Lord Jesus Christ. But every Sabbath found him seated in his place among the worshipping people, and there was no act of stated worship which he felt himself entitled to discard. Even in his most exalted moods, and after his most elevating experiences, he quietly took his place with the rest of God's people, sharing with them in the common worship of the community. Returning from that great baptismal scene, when the heavens themselves were rent to bear him witness that he was well pleasing to God; from the searching trials of the wilderness, and from that first great tour in Galilee, prosecuted, as we are expressly told, "in the power of the Spirit;" he came back, as the record tells, "to Nazareth, where he had been brought up, and"—so proceeds the amazing narrative—"he entered, as his custom was, into the synagogue, on the Sabbath day." "As his custom was!" Jesus Christ made it his habitual practice to be found in his place on the Sabbath day at the stated place of worship to which he belonged. "It is a reminder," as Sir William Robertson Nicoll well insists, "of the truth which, in our fancied spirituality, we are apt to forget—that the holiest personal life can scarcely afford to dispense with stated forms of devotion, and that the regular public worship of the church, for all its local imperfections and dullness, is a divine provision for sustaining the individual soul." "We cannot afford to be wiser than our Lord in this matter. If any one could have pled that his spiritual experience was so lofty that it did not require public worship, if any one might have felt that the consecration and communion of his personal life exempted him from what ordinary mortals needed, it was Jesus. But he made no such plea. Sabbath by Sabbath even he was found in the place of worship, side by side with God's people, not for the mere sake of setting a good example, but for deeper reasons. Is it reasonable, then, that any of us should think we can safely afford to dispense with the pious custom of regular participation with the common worship of our locality?"

Is it necessary for me to exhort those who would fain be like Christ, to see to it that they are imitators of him in this?

But not even with the most assiduous use of the corporate expressions of the religious life of the community have you reached the foundation-stone of your piety. That is to be found, of course, in your closets, or rather in your hearts, in your private religious exercises, and in your intimate religious aspirations. You are here as theological students; and if you would be religious men, you must do your duty as theological students; you must find daily nourishment for your religious life in your theological studies; you must enter fully into the organic religious life of the community of which you form a part. But to do all this you must keep the fires of religious life burning brightly in your heart; in the inmost core of your being, you must be men of God. Time would fail me, if I undertook to outline with any fullness the method of the devout life. Every soul seeking God honestly and earnestly finds him, and, in finding him, finds the way to him. One hint I may give you, particularly adapted to you as students for the ministry: Keep always before your mind the greatness of your calling, that is to say, these two things: the immensity of the task before you, the infinitude of the resources at your disposal. I think it has not been idly said, that if we face the tremendous difficulty of the work before us, it will certainly throw us back upon our knees; and if we worthily gauge the power of the gospel committed to us, that will certainly keep us on our knees. I am led to single out this particular consideration, because it seems to me that we have fallen upon an age in which we very greatly need to recall ourselves to the seriousness of life and its issues, and to the seriousness of our calling as ministers to life. Sir Oliver Lodge informs us that "men of culture are not bothering," nowadays, "about their sins, much less about their punishment," and Dr. Johnston Ross preaches us a much needed homily from that text on the "lightheartedness of the modern religious quest." In a time like this, it is perhaps not strange that careful observers of the life of our Theological Seminaries tell us that the most noticeable thing about it is a certain falling off from the intense seriousness of outlook by which students of theology were formerly character-

ized. Let us hope it is not true. If it were true, it would be a great evil; so far as it is true, it is a great evil. I would call you back to this seriousness of outlook, and bid you cultivate it, if you would be men of God now, and ministers who need not be ashamed hereafter. Think of the greatness of the minister's calling; the greatness of the issues which hang on your worthiness or your unworthiness for its high functions; and determine once for all that with God's help you will be worthy. "God had but one Son," says Thomas Goodwin, "and He made him a minister." "None but He who made the world," says John Newton, "can make a minister"—that is, a minister who is worthy.

You can, of course, be a minister of a sort, and not be God-made. You can go through the motions of the work, and I shall not say that your work will be in vain—for God is good and who knows by what instruments He may work His will of good for men? Helen Jackson pictures far too common an experience when she paints the despair of one whose sowing, though not unfruitful for others, bears no harvest in his own soul.

> "O teacher, then I said, thy years,
> Are they not joy? each word that issueth
> From out thy lips, doth it return to bless
> Thine own heart manyfold?"

Listen to the response:

> "I starve with hunger treading out their corn,
> I die of travail while their souls are born."

She does not mean it in quite the evil part in which I am reading it. But what does Paul mean when he utters that terrible warning: "Lest when I have preached to others, I myself should be a castaway?" And there is a more dreadful contingency yet. It is our Saviour himself who tells us that it is possible to compass sea and land to make one proselyte, and when we have made him to make him twofold more a child of hell than we are ourselves. And will we not be in awful peril of making our proselytes children of hell if we are not ourselves children of heaven? Even physical waters will not rise above their source: the spirit-

ual floods are even less tractable to our commands. There is no mistake more terrible than to suppose that activity in Christian work can take the place of depth of Christian affections.

This is the reason why many good men are shaking their heads a little today over a tendency which they fancy they see increasing among our younger Christian workers to restless activity at the apparent expense of depth of spiritual culture. Activity, of course, is good: surely in the cause of the Lord we should run and not be weary. But not when it is substituted for inner religious strength. We cannot get along without our Marthas. But what shall we do when, through all the length and breadth of the land, we shall search in vain for a Mary? Of course the Marys will be as little admired by the Marthas today as of yore. "Lord," cried Martha, "dost thou not care that my sister hath left me to serve alone?" And from that time to this the cry has continually gone up against the Marys that they waste the precious ointment which might have been given to the poor, when they pour it out to God, and are idle when they sit at the Master's feet. A minister, high in the esteem of the churches, is even quoted as declaring—not confessing, mind you, but publishing abroad as something in which he gloried—that he has long since ceased to pray: he *works*. "Work and pray" is no longer, it seems, to be the motto of at least ministerial life. It is to be all work and no praying; the only prayer that is prevailing, we are told, with the same cynicism with which we are told that God is on the side of the largest battalions—is just work. You will say this is an extreme case. Thank God, it is. But in the tendencies of our modern life, which all make for ceaseless—I had almost said thoughtless, meaningless—activity, have a care that it does not become your case; or that your case—even now—may not have at least some resemblance to it. Do you pray? How much do you pray? How much do you love to pray? What place in your life does the "still hour," alone with God, take?

I am sure that if you once get a true glimpse of what the ministry of the cross is, for which you are preparing, and of what you, as men preparing for this ministry, should be, you will pray. Lord, who is sufficent for these things, your heart will cry; and your whole soul will be wrung with the petition: Lord, make me suf-

ficient for these things. Old Cotton Mather wrote a great little book once, to serve as a guide to students for the ministry. The not very happy title which he gave it is *Manductio ad Ministerium*. But by a stroke of genius he added a sub-title which is more significant. And this is the sub-title he added: *The angels preparing to sound the trumpets*. That is what Cotton Mather calls you, students for the ministry: The angels, preparing to sound the trumpets! Take the name to yourselves, and live up to it. Give your days and nights to living up to it! And then, perhaps, when you come to sound the trumpets the note will be pure and clear and strong, and perchance may pierce even to the grave and wake the dead.

MISSIONARY

THE JAPANESE THEOLOGICAL STUDENT AND HIS PROBLEMS.

By Rev. H. W. Myers,

Professor in Kobe Theological School, Kobe, Japan.

There are today in Japan twenty-one Protestant Christian Theological Seminaries, with an attendance of three hundred and ninety students at the close of 1911, and perhaps sixty more at the present time. About half of these students are in Bible training schools preparing to become evangelists, and the rest in regularly organized Seminaries with courses of study similar to the Seminaries in America, though several schools included in the above are little more than theological classes. With this band of four hundred and fifty men the future of the Church in Japan in large measure rests.

Fifteen years ago the total number of students was little over a hundred, and the pressing problem was to find students. To-day the same problem remains in a different form—how to win the best men to the work of the ministry. Dr. Schneder writes: "One point of weakness lies in the quality of the applicants for the theological schools. As a rule few of the ablest graduates of the Christian middle schools as yet become candidates for the theological departments." Mr. Winther writes of the scarcity of "real, genuine, first-class material." Young men who are strong in body, keen in mind, pure in life and earnest in faith are never too numerous, and to win such to the work of the ministry is an important part of the missionary's work.

As compared with an American student, the average theological student in Japan has a number of decided handicaps. For one thing, many of them are from heathen homes, and have

never known what a Christian home means. As a consequence of this many of them have not the strong faith and character that are so necessary in a Christian minister. Up to the present time only a very small proportion of the students are university graduates, and a fair high school education represents the attainments of a large number. Ignorance of the Bible is all too common, many of the entering students having never read the Old Testament through, and knowing less about the Bible than a well-trained Sunday-school scholar at home. Add to these a dearth of really suitable text-books and reference books in Japanese, and a more or less defective knowledge of English in most of them, and we see is what a serious disadvantage they are placed in their work.

Like the Athenians of old, there are many in Japan today who spend their time in nothing else but either to tell or to hear some new thing. So every new fad in the Western world finds its echo in Japan. We have had Darwin and Huxley and Spencer, Kant and Hegel, Nietsch and Ibsen. Tolstoi still holds sway with many, and today Eucken and Bergson are the names that charm. Individualism, naturalism and every other ism in turn gains ascendency in the world of Japanese thought.

Turning to questions that more distinctly concern the theological student, we may class his problems as first social, second theological and third practical.

Social Problems.

"What is the relation of Christianity to patriotism?" is a question that is never far out of sight in Japan. Will not Christianity injure the national spirit? If I become a Christian, will I not have to stop worshiping the Emperor or the ancestors of the Emperor? Is it true that a Christian must place obedience to Jesus Christ above obedience to the Emperor, and if so, is it possible for a loyal Japanese to become a Christian? An evangelist was once speaking of the sin of polygamy, when a man in the audience objected that the Emperor had more than one wife. With ready wit the evangelist replied, "Do you mean to compare yourself to the Emperor?" and squelched the objector.

Had he asserted that the Emperor was a sinner he would never have finished his speech. The new recruits in the army are diligently taught that they have no religion higher than their duty to the Emperor; the school children are drawn up to bow to his picture, and to believe that he is the lineal descendant of the gods. Is it any wonder that it is hard for a student to free himself from this sentiment?

In Japan, as elsewhere, socialism and communism appeal to many earnest Christian minds. They see the rich leading easy lives of luxurious profligacy, and thousands of the poor on the verge of starvation, and utterly unable to earn a comfortable living. They see poor girls sold into the worst kind of slavery, and the police and the government keeping them from reform. What wonder if they imagine that in socialism they will find a panacea for all these ills, and turn to it for relief? But today, whatever a man may think, no one even whispers socialism in Japan. It is said that a book was banished from a public school library because it was entitled "The *Social* Instincts of Animals."

A student's entry into a theological school is often the signal for a break with his family. Perhaps they are bigoted Buddhists, and hate the very name of Christ. Perhaps they had counted on being supported by him long before he could finish his course. "Is this the obedience to parents that Christianity teaches?" they will say. Few in America ever know what it means to choose between the command of God and that of father and mother. The yearning that these students feel for the salvation of their unbelieving families is often most pathetic. One of our young men who lived in a remote mountain village took a long journey with a pack of Bibles and tracts to lead his parents and relatives to Christ. Another fairly beamed as he told me a few days ago that his sister had been baptized, and that the rest of the family were all inquirers. It is not rare to find a father who will never relent and forgive his son for becoming a Christian minister. The "Bread Problem" is a very real one here in Japan, and what is a young man at school to do when the whole family turns to him for support?

It is hard for an American to realize what it means for a conscientious Japanese boy to oppose the will of his parents in choos-

ing a life-work. From earliest childhood he has been brought up to believe that all religion, piety and morality begin and end in "filial piety." They have been told of the girl who sold herself into a life of shame to provide for her aged parents; of the Chinese youth who refused to drive away the mosquitoes that were biting him, lest the insects should bite and disturb his old mother, and they ask, "Can we as Christians fall behind these classic paragons of virtue?" Often the power of a selfish, wicked parent is a tremendous factor in Japanese social life. I wonder how many young wives have been divorced for the sole reason that the old mother-in-law was not pleased.

Theological Problems.

May it not be almost said that to an American theological student there are no great theological problems to be settled? We believe in the Trinity, in the Divinity of Christ, the Inspiration of the Scriptures, the absolute truth of the Gospel, and most of us have never had serious doubts on any of these questions. For us they are settled questions. Not so in Japan. There is not one of the above doctrines that is not doubted or denied by some prominent man who holds the name of Christian.

One of the fruits of Buddhism in Japan is a deep undercurrent of Pantheism that pervades the nation. It is this that makes it hard for the thinking man to believe in a personal God and a supernatural religion. Is God the great Unconscious Soul of the universe of which I am a part, or is He the personal Creator Who exists above and apart from the world that He has made? Some years ago a pantheistic Christian named Tsunajima wrote a book of "Sick-bed Musings," which has had a tremendous sale and influence. The Buddhist practice of meditation as a means of attaining the victory over all passions and emotions was at one time almost a national fad, and this, too, has its influence on theological students, as well as others. Recently a group of rational Christians, such as Messrs. Imaoka, Matsumura and Kaneko, go so far as to advocate the union of Christianity with Buddhism in a magazine called "The Way." The newest move-

ment of all is a conglomerate religious association called the "Kiitsu Kyokai" for the furtherance of religion and morality in Japan. Among its members are Count Okuma, Vice-Minister Tokonami, Baron Shibusawa as prominent statesmen, several leading Buddhists and a few prominent Christians. It should be said, however, that Christians in general hold quite aloof from such movements.

The Biblical discussions of the Western world all find a speedy echo in Japan. Last year a symposium appeared in the Hibbert Journal entitled "Jesus or Christ." A few weeks later as I passed a large church in Kobe I was surprised to see this as the subject for the Sunday sermon. Harnack's "What is Christianity," Neuman's "Jesus," as well as older books, like Renan's "Life of Jesus," have been translated and are widely read. Last year Dr. Kozaki in Tokio published a strong conservative book on the "Essence of Christianity," so the Liberals do not have it all their own way by any means. The Liberal champion is the polished, affable Mr. Ebina. The Conservatives look up to the versatile Mr. Uemura, who is a tower of strength not only to the Presbyterian Church, but to the whole Christian world in Japan. We have the same struggle in Japan as in Europe and America, with the difference that here we have less Biblical knowledge to serve as a foundation, and as a consequence more shipwrecks of faith. There is no good text-book of Systematic Theology in Japanese, and there is a tendency to neglect the study. We see a tendency to cut out Redemption from the preaching of the day, and substitute something popular and up-to-date. To many Japanese the miracle constitutes a peculiar stumbling-block, so young ministers are tempted to leave the miraculous out of their preaching, dwelling entirely on the ethical side of the gospel. The resurrection of Jesus constitutes the greatest difficulty of all, and the "offense of the cross" is always a difficulty until its power is experienced. A Japanese theological student cannot pick up a religious paper or magazine or buy a new book without having these problems thrust upon him.

Practical Problems.

Many students and young ministers have spoken to me of the disappointment that they felt on first entering the Seminary. They had expected to enter an angelic haven, where all would be peace and joy and love, where no temptation might enter, and all would live on an exalted plane of holiness. It comes as quite a shock to find that theological students are only human—and often quite human. Some of them have to learn by bitter experience that a saintly life is not to be acquired through mere attendance at a Seminary, or through lectures in the class-room. In Japan as in America a holy life is attained through personal touch with the living Lord in prayer and in devotional Bible study.

Sabbath observance constitutes a serious problem to the Japanese theological student. Unfortunately, the standard prevailing in most churches and among many ministers is not a high one.

There are a number of distinct types of piety to be met with in Japan. There is an active, aggressive, evangelistic type that might be called the "Salvation Army" type; again, there is the "Holiness Movement" type, well known in America; then we have the "Independent Christian," who thinks he can follow the Lord better outside the church, and worship alone better than with others; and we have the literary, scholarly type of piety. It is this last type that seems especially to appeal to the theological student. To buy and read every new book, to preach on the latest magazine, to talk learnedly about social and political questions, and to overlook themes so old as the Bible and Christ and Redemption are temptations that come at one time or another to almost every student in Japan.

The ordinary methods used by the young minister to get a hearing or win a hold in a new community are regular evangelistic services, street preaching, Bible classes, visiting, personal work and tract distribution. In many sections of the country a man will have to work and pray patiently for years before he can see any marked results of his work. Wide sections of the country have not a single believer, and the people do not care to

hear the gospel. It is a great mistake to suppose that the Church has missed its opportunity in these sections, for the opportunity is still in the future, and the door is now only beginning to open.

Just here is where the foreign missionary is needed in Japan today. He can go around with the evangelist, get a hearing where the evangelist alone would fail, and often he can provide good bait in the shape of an English Bible class when the fish will not nibble at an ordinary Japanese service.

Does the above picture of the Japanese theological student look altogether unfamiliar to you in America? Are their problems and shortcomings, difficulties and failures limited to Japan? They are men just like the rest of us, and it is a rare privilege to work and study and pray with them, and help them prepare for a wider life of useful service.

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EDITORIAL.

THE EVANGELISTIC CAMPAIGN.

That is a startling array of facts which Dr. Anderson presents in this issue. In the past year half of our churches have not carried the gospel with saving power to a single soul! Sin is just as real today as it ever was, the sinner just as hopeless and helpless, Christ just as ready to convict and convert. Can we doubt this? The fault must lie at our door. What shall we do about it? The past General Assembly expressed their answer to this question by their resolution to make the years 1912-1913 years of special effort to bring many souls to Christ. This was a worthy action and a good sign. In various sections of our coun-

try an evangelistic sentiment is beginning to be felt. Let us trust that these indications are the rising rays of a great revival which will give Life and Light to our whole country and through her to the world.

May the evangelistic campaign be marked by a sane, true evangelism. There is a spurious evangelism and we have already had too much of that. True evangelism has its characteristics as clear as sunlight. There are at least two of these characteristics of true evangelism which we should always keep in mind—*sound teaching* and *appeal to proper motives*. Protestants and especially Presbyterians believe that there can be no real soul-winning without plain gospel teaching. Emotional appeal may move, but only the gospel can save. Again, there must be an appeal to pure and proper motives. No man is saved by a fear of hell and a hope of heaven, alone. These enter into but form only a small part of the sinner's motives in seeking Christ. Yet how many of our revivals have made to such motives their chief appeal! How contrary is this to the teaching of God's word! True scriptural evangelism appeals to an abhorrence of sin itself and a hunger and thirst for righteousness which seeks Christ as King of the heart and life.

Above all let us not forget one thing: An evangelistic campaign cannot accomplish anything if we rely upon ourselves. The holiest saint never converted a single sinner. "Salvation is of the Lord." A locomotive without steam is no more helpless than a preacher without the Spirit of God. Sinful men are dead in their sins, and only divine power can quicken that which is dead. God has promised His Spirit to those that ask Him. Let us, therefore, begin our campaign and accompany it with much earnest prayer to our heavenly Father, that He may enliven our own dull hearts to a greater sense of responsibility, that He may give force and fire to our gospel messages, and that He may send the Spirit in Pentecostal power upon our beloved Southern Presterian Church.

BOOKS

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Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

FOREWORD.

The aim of this department is to furnish its readers with reviews of recent books that are of value and interest to the religious world. In order to do this, we ask for your co-operation. If a book that you consider of value has not been reviewed in these columns, let the Book Editor know of it. In this way, many good and valuable books can be brought to the notice of our readers.—*Book Editor.*

The Preacher: His Life and Work.—The Yale Lectures. *By the Rev. J. H. Jowett, D. D.* Georgie H. Doran Company, New York, 239 pp. $1.25.

This is a warm and living book, born from the womb of experience. "I stand before you," says the lecturer, "as a fellow-labourer, who has been over

a certain part of the field, and my simple purpose is to dip into the pool of my experiences, to record certain practical judgments and discoveries, and to offer counsels and warnings which have been born out of my own successes and defeats." There is encouragement, to start with, in the acknowledgment by a man who has reached the heights, that the climb has been marked by defeats as well as successes.

Dr. Jowett is an unusual combination of the mystic and the practical man of affairs. "I hold with profound conviction," cries he, "that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God. The call of the Eternal must ring through the rooms of his soul as clearly as the sound of the morning-bell rings through the valleys of Switzerland, calling the peasants to prayer and praise." He holds that a man must somehow "hear the mystic voice." This depends on whether a man has the mystic temperament, and the reviewer feels that Dr. Jowett has somewhat overstressed what he calls "the sense of mysterious coercion," as perhaps our own Thornwell did. One of the greatest services rendered to the church by Dr. Dabney was the clear warning he sounded against waiting for "a mystic call" to the gospel ministry. If men of a certain strain of temperament are conscious of "the guidance of a mysterious coercion," we need not doubt that they have been as truly called as the men of quite another strain of temperament who do not share with them the sense of an awful mysteriousness in the call as of "a wind that bloweth where it listeth." As Dr. Jowett well says, "the assurance of being sent is the vital part of our commission. The absence of the sense of vocation will eviscerate a man's responsibility, and will tend to secularize his ministry from end to end." But is it necessary that this sense of vocation should rest on the basis of a mystic call? If one has a plain, everyday sense of duty in this matter, why should one wait for a sense of mystery? Is not the voice of duty "stern daughter of the voice of God"? Does not that sense of duty, however it may come, "lay necessity upon" us to obey? If it has been made clear to a man no matter how, that he *ought* to preach the gospel, is not this in itself sufficient to make him cry out, "Woe is unto me if I preach not the gospel!"

Thirty years ago the writer was trying to decide whether he was called to the ministry. He waited, and thought, and prayed. But no light came. He took the matter to Dr. Thomas L. Preston, whose church in Richmond he was attending at the time. This is the advice he got:—"Suppose you take two sheets of paper; on one of them write, as they occur to you, all the reasons you can think of why you should be a minister, and on the other all the reasons you can think of against your entering the ministry." In less than two weeks the question was at rest, and has been ever since. Perhaps the long and painful period of doubt and uncertainty that preceded the decision was spent in unconsciously waiting for "a mystic call." Dr. Preston's common sense was the angel of God sent to the rescue. Perhaps there would be more decisions for the ministry, if Dr. Preston's method of listening for the voice were more

generally followed. The incident is given that he, being dead, may yet speak.

And now, if the reader of these charming and suggestive lectures will turn to the last of the series, he will find this mystic poet-preacher standing with his feet as firmly planted on the earth as any hard-headed, practical man could wish. Dr. Jowett's genius—for genius he undoubtedly has—is of wide range. This

"Ethereal minstrel, pilgrim of the sky,
Doth not despise the earth where cares abound."

We have never read within the same limits more practical wisdom than the distinguished author has packed into the closing lecture. "The children of the world" are not wiser than this "child of light," when he comes to speak of "the preacher as a man of affairs, as one who meets and consults with other men in the business management of the church." The mysticism of the first lecture is as a vapor that vanisheth away in the light of such counsel as this:—"We are not to 'scrap' the business gifts, and rely upon some mysterious influence which works without them." We begin to suspect that Dr. Jowett has a large infusion of Scotch blood. "We are to be vigilant, punctual, enterprising, decisive, surrendering all our senses to the work, and notably the king of all the senses, the sense which makes all other senses effective, the power of common sense."

The mature preacher will appreciate, if the novitiate does not, the profound wisdom of such maxims as these:—"Never move with small majorities. Never take an important step in church life if a large minority is opposed to your proposals. * * * Avoid the notoriety and the impotence of always wanting something new. There are some men who have new schemes for their officers almost every time they meet. The officers are continually spending their time, not in the inspiration of vision and task, but in the soporific exercise of dreaming dreams. * * * Never mistake the multiplication of organization for the enlargement and enrichment of service. We have piles of organizations, but they lie prone upon the earth, incorporated death. We have got organizations enough to revolutionize the race. It is not more schemes we want, more associations, more meetings: we want the breath and fire of the Holy Ghost. * * * Never become a victim to the standard of numbers. In this holy business statistics cannot measure enterprise. The Kingdom of God cometh not with observation. Many a weary business-man, who for a whole week has been the victim of the dusty plains, trails into the church, and gets a vision of the glory of the hills of God, and his soul is restored, but no tidings of his soul's journeyings is given to me. * * * Self-advertisement is deadly in the ministry of the Lord Jesus. When we display ourselves we hide our Lord; when we blow our own trumpet men will not hear the still small voice of God."

Between the first lecture, on The Call to be a Preacher, and the last, on The Preacher as a Man of Affairs, there are five others, with the following titles:—The Perils of the Preacher, The Preacher's Themes, The Preacher in his Study, The Preacher in his Pulpit, and The Preacher in the Home. They

are all marked by a "big brother's" sympathy, by depth of insight, breadth of vision, and a marvelous freshness and facility of expression.

Dr. Jowett is not only a great preacher, but also a great teacher of preachers. He is "a Greatheart pacing the highways of life," cheering not only "fainting, bruised, and broken pilgrims," but also those who would fain be Greathearts, too, to them that seek a better country, and are weary and worn by reason of the length and hardness of the way.

R. F. CAMPBELL.

THE SHORT COURSE SERIES. Edited by *Rev. John Adams, B. D.*

1. A Cry for Justice—A Study in Amos, by Rev. John Edgar McFadyen, D. D.
2. The Lenten Psalms, by Rev. John Adams, B. D.
3. The Beatitudes, by Rev. R. H. Fisher, D. D.

New York: Charles Scribner Sons, 60 cts. per vol.

These volumes, and others that are to follow, are designed to suggest models, and provide material, for expository preaching in short course series of sermons.

1. In "A Cry for Justice," Dr. McFadyen, of Glasgow, expounds the prophecy of Amos in a series of nine lectures. The titles of the expositions are suggestive of their general character:—The Lion's Roar, the Inexorableness of Law, the Severity of God, the Divine Demand, Knaves and Fools, The Clash of Prophet and Priest, Unslaked Thirst, Dark and Dawn. In these titles alone, one will find seeds of sermons, which will begin to sprout when buried in the study of the book. The outline of the prophet's thought is traced, and applications to modern conditions are suggested. For instance in the exposition of chapter v., the keynote of which he finds in verse 24, "Let justice roll on like water, etc.," the author paraphases the prophet's divine message thus:—"I reject your offerings, I care nothing for your fat beasts. Away with your vocal and instrumental music; I refuse to listen to it. These were not the things that I demanded from you long ago in the wilderness, in those good old days, at the beginning of your national history, to which you are so fond of looking back. That never has been and never will be my demand upon men. Then and now and everymore my demand is this, that justice should roll on like water, and righteousness like a perennial stream." "These are immortal words; they express in imperishable form the essence of religion, the simple demands of God upon men. The justice, the righteousness for which Amos here pleads is a social thing: it is tender regard for the poor, hated of the evil conditions that have dwarfed their lives; it is the spirit which yearns and works for the removal of these conditions; it is in a word, respect for personality, fair play as between man and man. Let justice, in that sense, run through society, unimpeded by avarice or selfishness or cruelty, let it roll on without let or hindrance like the waves of the sea; let it roll on unintermittently, all the year round, whatever be the political weather; let it roll on

'like a perennial stream,' which even in the fiercest heat of summer never dries up. That is the true service of God—that, and not a gorgeous ritualistic display; that, and not meal-offerings and fat beasts."

Dr. McFadyen's exposition of the vision of the plumbline is specially striking. The prophet interprets the vision in the words: "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword." Which the author translates into its modern equivalent, as if a preacher were to say to-day: "Your ancient cathedrals and your beautiful churches—Canterbury, York, Westminster, St. Paul's, and a hundred others—will be laid in ruins, and the dynasty of King George will perish by the sword." No wonder the prophets were persecuted!

2. The Lenten Psalms, by Rev. John Adams, B. D.

This volume is an exposition of the seven psalms which were styled by Origen "The Penitential Psalms." The author, who seems to be a Presbyterian, would have done better, perhaps, to have retained this ancient name, rather than substitute that given by Pope Innocent III., who ordered their recitation at Lent. These were the Psalms which Augustine asked should be written out and placed where he could see them from his bed. These he looked at and read in his days of sickness, weeping often and sore, and with his dying eyes fixed on them, he passed to his rest.

The author shows considerable skill in seizing salient points in these Psalms to mark homiletic divisions. For example, in his exposition of Psalm xxxii., he weaves the threads of the psalmist's thought into a sermon with four divisions:—The Nature of Sin, The Confession of Sin, The Forgiveness of Sin, and The Blessedness of the Forgiven State.

In each volume of this series there is an appendix, containing a bibliography of the best literature on each book for homiletic purposes. Here the author remarks that "nothing can take the place of a first-hand acquaintance with the text. Every hour spent over the Hebrew and Greek words will save many hours afterwards in wading through other courses of expository or homiletic reading. It may readily be accepted as an axiom in Biblical exposition, that the study of syntax, synonyms, and figures of speech is the great time-saver in the subsequent preaching of the word. The motto for all those who are beginning the task of expository lecturing is, 'Back to the Hebrew text.'" This is good counsel.

3. The Beatitudes, by the Rev. R. H. Fisher, D. D.

One would suppose that nothing new, and at the same time true, could be written on the Beatitudes; but Dr. Fisher has accomplished the impossible. There is a remarkable freshness of thought and crispness of expression in his brief expositions of these great sayings of our Lord. The illustrations are drawn from a wide range of reading and of observation, and their aptness is almost invariable. He may be taken as a model in this.

In his treatment of the fourth beatitude, the author seems to make a fling at the doctrine of "imputed righteousness," but one is led to hope that the

fling is not at the doctrine, but at those who insist on reading imputed righteousness into this beatitude, and at the attempt to explain away the ethical element in the teachings of Christ, in an overstrained zeal for what is deemed to be evangelical truth. Dr. John A. Broadus, in one of his addresses, lays it down as a prime canon of exegesis, that we let the Scripture mean what it wants to mean. Otherwise, what passes for exegesis is really eisegesis.

Altogether these three little volumes reach a high standard, and will be of great value to those who know how to make a proper use of good homiletic literature. If the rest of the series maintain the same standard, the projector and those co-operating with him will have done much "to encourage a healthy reaction in the direction of expository preaching."

R. F. CAMPBELL.

AN INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT. *By James Moffatt, B. D., D. D.* New York. Charles Scribner's Sons, 1911, $2.50.

This is one of the latest volumes of The International Theological Library, and comes from the pen of a minister of the United Free Church, Broughty-Ferry, Scotland. It affords fresh evidence that the fact of being a Presbyterian minister is no guaranty of orthodoxy or of conservatism, for our author is to be classed with the most advanced advocates of Destructive Criticism.

According to his view, no part of the New Testament came directly from the pen of an Apostle, save some of the Pauline Epistles, and the greater part of it came into existence only after the close of the Apostolic Age, and from the pens of unknown writers.

He says: "The gospels are books made out of books; none of them is a document which simply transcribes the oral teaching of an apostle, or of apostles." (p. 180) There is an element of truth in this statement, as it is very evident that each of the Evangelists made use of certain "sources," but he goes further, and maintains that the gospels we have were not written by the men whose names are associated with them, with the exception of Luke. He holds that the gospel according to Mark, as we now have it, is a later edition, by some unknown writer, of an earlier work by Mark himself, and which was in existence as early as A. D. 70. Matthew he assigns to the period between 75 and 90 A. D., and ascribes it to some unknown Jewish Christian, who made use of Mark and the Matthaean Logia. While admitting that Luke wrote the gospel bearing his name, he assigns it to a date not earlier than 100 A. D., and of course Acts is assigned to a still later date. That is to say, that Acts was written something like forty years or more after the last event recorded in the book, and when Luke himself must have been an octogenarian. To say nothing of other lines of argument, in view of the admitted fact that the author of Acts shows no acquaintance with the Pauline Epistles, which were evidently well known before the close of the first century, such a date as this strikes us as absurd. The Fourth Gospel he rejects, of course, and assigns it to some other John of the early part of the second century, and the Johannine Epistles are placed in the same category.

He admits the genuineness of nine epistles of Paul, 1 and 2 Thess., Gal., 1 and 2 Cor., Rom., Coloss., Phil., and Philemon, but contends that these are marred by sundry interpolations and displacements.

Having discussed the Synoptic Gospels, Acts and the Pauline Epistles mentioned above, he next takes up the remaining fourteen books of the New Testament and deals with them under the heading: "Homilies and Pastorals." He says concerning them: "It is with a sense of baffled curiosity, which almost deepens into despair at some points, that one leaves the literary criticism of the following fragments of the primitive Christian literature which have been gathered into the New Testament.

In Greek and Roman literature there are also several writings which present unsolved, if not insoluble, problems of authorship and date, but, between the death of Paul and the journey of Ignatius to Rome, a mist lies over the early church, which is hardly dissipated by the recognition of Luke as the author of the third gospel and Acts, or of a John in Asia Minor towards the close of the first century, with whom some of the 'Johannine' writings may be connected. The former approximates more closely than any other early Christian writer to the literary figures of the contemporary ancient world; the latter remains a more or less shadowy figure, round whom later traditions throw conflicting rays of light. The result is that in these pastorals and homilies we are left face to face with a number of writings which are obviously sub-Pauline, which must have been composed during the last thirty years of the first century and the opening decades of the second, which can be approximately grouped and in some cases dated, but which elude any attempt to fix them down to a definite author. No contemporary tradition enables us to place them. Even the traditions of the next century, such as they are, yield little or no data upon the problems raised by literary criticism; it is seldom certain whether such traditions are much more than imaginative deductions from the writings themselves." (p. 314.)

It is very evident that in every case of doubt the author is disposed to give the benefit of the doubt, without fail, to those who question the authenticity of the New Testament records. To take a single example out of many, he assigns a late date to Luke's writings, in the face of the strongest evidence to the contrary, almost solely upon his alleged dependence on Josephus. Admitting that "resemblance in style and vocabulary are not of primary significance," he attaches a great deal of importance to certain statements common to both. Taking up first the admittedly difficult question of the mention of Lysanius as Tetrarch of Abilene at the beginning of John's ministry, he says that in view of the fact that Lysanius was executed in 36 B. C., we must either postulate the existence of some younger Lysanius, or else assume a chronological error upon the part of Luke. He adopts the latter, but this does not get rid of the difficulty, for it must be explained how such a careful writer as Luke came to make such a blunder. He finds the explanation in a remark of Josephus to the effect that "in 53 A. D., Agrippa II acquired among other territories (including Trachonitis) Abila, and this *had been the tetrarchate of*

Lysanius." From this remark of Josephus Luke inferred that it was the tetrarchate of Lysanius when John began his ministry some 26 years or more before this.

Imagine a historian, as careful as Luke, drawing an inference as baseless and as far-fetched as this, and then using it as a means for dating another event, and coupling it with "the fifteenth year of the reign of Tiberius Caesar!"

Of a piece with this is his treatment of the alleged anachronism in the address of Gamaliel before the Council, as reported by Luke.

As recorded in Acts 5:35-38, Gamaliel speaks of a certain Theudas who arose "boasting himself to be somebody," and leading the people after him, and "after this man rose up Judas of Galilee in the days of the taxing" (A. D. 6, 7), while Josephus gives an account of a certain Theudas who raised a disturbance some ten years *after* Gamaliel was supposed to have spoken. Rejecting without hesitation the obvious explanation, that dates back to Origen, that Luke is speaking of an *earlier* Theudas, (which indeed has much in its favor, as according to the testimony of Josephus himself, there were great numbers of these uprisings, and the name of Theudas being by no means an uncommon name,) he does not hesitate to charge Luke with an inexcusable blunder, saying with reference to the two accounts that they "leave little reasonable doubt that both stories relate to the same Theudas, and . . . it is highly probable that Luke's acquaintance with the passage in Josephus led him to mention Theudas and Judas loosely in an order which is not only inverted but out of keeping with the situation, since the revolt of Theudas did not take place until about at least ten years after Gamaliel is supposed to have spoken. The order in Josephus is natural; Luke's is an inaccurate reflection of it, as even the phraseology suggests, for the coincidences are too remarkable to be accidental in this case . . . Why Luke remembered the order, and some of the phrases and attributed to Judas the fate of his sons, we can no longer explain, but this difficulty does not invalidate the hypothesis" (p. 30).

Now Josephus states very explicitly that this uprising of Theudas occurred when Fadus was procurator of Judea (A. D. 45, 46), and then in the very next paragraph he goes on to say that under Alexander, the succor of Fadus, "the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt when Cyrenius came to take an account of the estates of the Jews, as we have shown in a foregoing book" (Antiq. XX. 5). Could anything be plainer than these statements! And yet Luke failed to remember that Theudas lived under Fadus, and not some forty years before this, nor did he notice that Josephus said "the *sons* of Judas of Galilee were now slain," even though he went on to explain what Judas he meant! Now if Luke, writing a half century afterwards, as it is alleged, had made some slip in his references to the ever-changing forms of government and titles of officials, in the various places visited by Paul, it would not have been strange, but his perfect accuracy in all these details has been triumphantly demonstrated. How incredible then that he should have made such a colossal blunder in so recent a matter as the uprising of Theudas, putting a well known event, occur-

ring only about a half dozen years before his association with Paul began, back almost a half century before this!

While the book exhibits a great wealth of research, and quotations without end, we have been unable to discover anything new in the facts presented or the arguments advanced. They have long ago become a thrice-told tale, and men of equal ability and equal opportunity for examination have come to diametrically opposite conclusions to those reached by our author, and to our way of thinking, far saner conclusions, and the New Testament still stands, the so-called Higher Critics to the contrary, notwithstanding.

T. R. E.

THE ORACLES IN THE NEW TESTAMENT. *By Edward Carus Selwyn, D. D.*, Honorary Canon of Peterborough Cathedral, formerly Fellow of King's College, Cambridge. Hodder and Stoughton, London, New York, Toronto. pp. xxiv, 452, $3.00.

As stated in the Preface, "the present work is an attempt to discover the use of the Old Testament by the writers of the New. The oracles are precious words, and the words in the New Testament which were precious to the writers are words of the Old Testament. They were precious because they proved the great fact that Jesus was the Christ. The proof is generally known as the Argument from Prophecy."

This volume however is a marked deviation from the usual line of argument. It has to do, not so much with well defined prophecies and formal quotations, as with the influence of the Old Testament Scriptures upon the thought of the New Testament church and its writings.

It is maintained that it was the Septuagint rather than the Hebrew which was in general use, and its influence on the New Testament writing immeasurably greater than that of the Hebrew. It is maintained that if an expression in the New Testament resembles one in the Old it is likely that the resemblance or repetition is deliberate. It is admitted that some imagination is necessary to discover this, but it is very evident that there is no lack of this commodity with the author.

It is maintained that the "dominical oracles" which Papias says were collected by Matthew in Hebrew were not sayings by the Lord Jesus, but oracles about the Lord Christ in the Old Testament. Justin Martyr, it is said treated the Old Testament statements as evidence of New Testament events, and proceeding upon the assumption that he was not a revolutionary expositor, but followed in the footsteps of his predecessors, the conclusion is reached that the New Testament writers acted upon the same principle, and made their narratives conform to what they supposed the oracles of the Old Testament required. In numerous instances our author does not hesitate to discredit these narratives as being largely subjective, and untrustworthy as historical records.

For instance he says that the simplest explanation of such narratives as that of the raising of the son of the widow at Nain is that they were constructed by

the evangelist in the belief that the Antitype fulfilled what was written of the type, so that to him the evidence of the type's action was evidence of that of the antitype. (p. 320.)

Luke, it is maintained was a Jew, and not a Gentile as generally supposed. He was a prophet, and never claimed to be a historian.

In the introduction to his gospel he refers not to previous attempts to write an account of our Lord's life, as is generally supposed, but to "oral narrators of the explanations of the oracles of the Old Testament." Luke, it is maintained, places our Lord's birth in A. D. 7, under Cyrenius, not because he had ascertained that such was the fact, but was influenced largely by the fact that he looked upon Cyrenius as fulfilling the prophecies concerning Cyrus. Thus it will be seen that all efforts of scholars like Ramsay to show the thorough trustworthiness of Luke as a historian amount to nothing, as he was at best a rabbinical interpreter!

As to the person of our Lord, our author asserts that Luke knew nothing of his virgin birth, though holding to his eternal generation, but he himself appears to be a thoroughgoing Unitarian, though an official in the Church of England.

While admitting that John's Gospel conceived of him as being conscious of his Messiahship from all eternity, he maintains that the Synoptists take a radically different view of the matter, and thought of Jesus as resolving at some period in his life to become the Messiah. He is inclined to think that this resolution was formed at Caesarea Philippi.

The death of John the Baptist was a terrible shock to him, and he represents our Lord as taking this resolution after a study of the 89th Psalm. He goes on to say: "But in any case with how much searching of heart and how much searching of Scripture must he have come to the resolution to be the Christ of God! All youthful aspiration, imagination, ambition, must have been put away with childish things, absorbed and swallowed up in the mighty determination. Others have written and talked of the Christ—I will be the Christ, and God help me!" (p. 313.) Henceforth all his movements are guided by the Old Testament oracles. He does what those oracles said the Messiah was to do, and his very words were an imitation of those oracles. The question is raised "Is the Betrayal Narrative manufactured, or does it describe Deliberate Fulfilment" (p. 370), and after considerable hesitation the conclusion is reached that our Lord deliberately took the 89th Psalm as his program for that occasion.

Our author regards the Fourth Gospel as being radically and hopelessly at variance with the Synoptic Gospels, and while he does not say so, it is very evident, that he regards the former as presenting a view that is utterly incredible, raising not merely a mountain of difficulties, but as he puts it, "a whole Himalaya!"

As we read these pages the question comes up again and again, is our peerless Lord after all nothing more than a pious Jew, with a genius for religion, who resolves to play the part of the Messiah, and controlled in all his move-

ments and actions by these oracles which were supposed to foreshadow his career? What then becomes of his high and mighty claims? and what becomes of the atonement? Is it conceivable that these gospel writers were not plain, unlettered men, telling what they had seen and heard of the Master, but men of well trained minds, profoundly versed in Old Testament Literature, familiar with the traditional and mystical interpretations of the past, and able by a study of these ancient oracles to describe in this vivid fashion the life and death of Jesus of Nazareth, the son of God? Credat Judaeus Apella!

Beyond question the book shows wide research, and there is much in it that is to be commended, yet on almost every page there are statements from which we are compelled to dissent, and positions are taken which are utterly inconsistent with the conclusions of the soundest scholarship of the present day.

In a recent publication there appeared a brief but highly commendatory notice of this work by a competent scholar in one of our most conservative institutions, but there is no indication of any dissent from radical teachings of the book. We feel constrained in this connection to enter a caveat against the erroneous teachings of the book.

T. R. E.

THE BOOK OF JOB AND THE PROBLEM OF HUMAN SUFFERING. *By Buchanan Blake, B. D.* (Hodder & Stoughton, Publishers, New York and London.) $1.50.

Here is another book on Job, and it is not of the kind to lead the old patriarch to stand up in disgust and exclaim: "Would that mine adversary had written a book!" for this one is sympathetic, scholarly, and helpful.

The author divides his work into two parts. In the first, he attempts a translation of Job in rhyming verse. It is as successful, perhaps, as a thing of that kind can be made, but it is a mistake to attempt it. The Hebrew poets were not rhymsters. There is a sublime dignity about the literature of this race whose consciousness has written the story of God for mankind that does not lend itself to jingles.

Two or three examples from Mr. Blake's translation, taken at random, may illustrate. In the third chapter, twentieth and twenty-first verses, Job, bewailing his birth, says:

"Wherefore is light given to him who is in misery,
And life into the bitter in soul;
Who long for death, but it cometh not,
And dig for it more than for hid treasures."

Instead of these stately lines, our author would have the old patriarch reeling off lines like a simpering school girl, and saying:

"O, why is light to sad hearts given
Or life to those by sorrow riven?
For death, which cometh not, they pine,
And for it dig, as in a mine."

Or take the passionate appeal in the eighteenth and nineteenth verses of the sixteenth chapter;

"O, earth, cover not thou my blood,
And let my cry have no resting place;
Even now behold, my witness is in heaven,
And He that voucheth for me is on high."

Subjected to the rhyming process, this sublime apothesis becomes:

"O, earth! Hide not my blood from sight,
Nor let my cry on ground alight!
Behold! My voice ascends the sky,
My piercing shriek goes upon high!"

It seems a pity to mutilate the finest epic poem of the race after such fashion as this, and all for the sake of a jingle.

However, when one comes to the second part of the book, where the author discusses the problem of suffering, his dissatisfaction with the treatment the text has received is forgotten in his admiration of the strong and helpful way Mr. Blake writes of a theme that touches every life.

Beginning with "a general view of the book, as it lies before us," in successive chapters he discusses suffering as a test of goodness; as the divine punishment of sin; as an experience relieved by the fact that the sufferings of the good are short-lived, as is the prosperity of the wicked; as a great mystery; and as a method of chastisement.

He follows this exposition of the theme as set forth in the Book of Job, with a discussion of the problem of suffering as set forth in Greek tragedy and Jewish prophecy; as viewed in modern days; in its relation to immortality; and as viewed from the Christian standpoint.

He does all this in a way that shows a deep and sympathetic insight into life, and he enriches what he writes with a wealth of quotation and a charm of style which make the book as captivating as it is healthful. He opposes strongly the position that suffering per se is a good thing, and insists that, in so far as this be possible, it should be eliminated. Jesus, however, he tells us, teaches men that "suffering, instead of being a shame, may be a glory."

JAMES I. VANCE.

THE SPIRIT AND THE BRIDE. *By Canon J. G. Simpson.* Geo. H. Doran Co., New York. Price, $1.50.

If any one would see a specimen of present-day Anglican preaching at its best, let him read "The Spirit and The Bride," by J. G. Simpson, Canon and precentor of St. Paul's Cathedral. In his choice of great themes, his interpretation of Christianity as the Religion of the Cross, his emphasis upon the doctrinal aspects of the Gospel, the preacher reminds one somewhat of his great predecessor in the pulpit of St. Paul's, Canon Liddon.

The volume opens with an introduction, which is a veritable theological treatise, a real "confessio fidei." Here one meets with a mind thoroughly at home in the present status of critical inquiry, conservative in the best sense of the term, yet hospitable enough to recognize the advantages of criticism. His discussion of the "Easter Faith" and the "Easter Message" well illustrates the importance of the "historical" in his view. In prefixing such a "confession" to his sermons Canon Simpson has set a precedent worthy of all imitation.

Phillips Brooks in his Yale lectures emphasizes the necessity of preaching on the great themes. No reader of the table of contents of this volume can accuse Canon Simpson of overlooking this necessity. "Christ's Resurrection and Christian Morality," "The Ascension, the Pledge of the Divine Presence," "The Second Coming and a Progressive Church" —themes like these remind one of the "Long-Roll," which Liddon has made so familiar to us.

Had Canon Simpson lived in another day, he would very probably have been burnt at the stake. Doubtless some of his hearers would like to see that ancient form of torture revived for his especial benefit. He is such stuff as martyrs are made of. There is an unwonted boldness about him; whether flaying the social delinquencies of the hour or castigating the venerable "Mother Church" for her infirmities, he is equally unafraid. If any one wants to know what it means to say "The word of God is not bound" let him read these sermons. One may well doubt if the Church of England has a more acute and severer critic than Canon Simpson. Perhaps the chief charm of these discourses lies in their evangelical character. What a surprise and a delight to find so ardent an evangelical occupying so conspicuous a place in a church which once identified the "unpardonable sin" of the Bible with an excess of evangelical zeal. Who can describe the sensations experienced by the Reverend John Wesley had he heard a clergyman of his day remark: "What we want is not so much better Catholics as more primitive Christians, men and women who will reflect the witness because they know the power of the Holy Ghost."

Canon Simpson is an inspirer of men, a conviction breathing preacher, a man who must be doing for the younger clergy of his church, a work similar to that done by James Denney in Scotland. Who can tell whether he may not prove the leaven to leaven the whole lump of Modern Anglicanism?

ROBERT E. ZEIGLER.

BIBLICAL AND THEOLOGICAL STUDIES. *By the Members of the Faculty of Princeton Theological Seminary.* Charles Scribner's Sons, New York, 634 pp. $3.00 net.

The Faculty of Princeton celebrated the Centennial of that Seminary by publishing a volume of studies, indicating the kind of work done in the different departments of that great institution. Each one of these studies is elaborate and learned and able. They are, however, so technical and scholastic in their style as to have little interest for the general reader; but by the scholar, somewhat familiar with the subjects treated, they will be regarded as a very appro-

priate way of commemorating the great event in connection with which they have been given to the world. So far as has been observed, they are consistent with the reputation that famous school of prophets has always enjoyed for sound orthodoxy. There is one study on "Modern Spiritual Movements," by Prof. Edman that might be read by any young minister with much benefit.

G. B. STRICKLER.

THE NEW TESTAMENT LAW OF MARRIAGE AND DIVORCE. *By W. E. Boggs, D. D., LL. D.* (Second Edition revised and enlarged).

Dr. Boggs is a distinguished minister in the Southern Presbyterian church and was for some time a professor in the Columbia Theological Seminary and has been pastor of several of our most prominent churches, and is, therefore, a man whose opinions on any subject deserve careful consideration. In this pamphlet he undertakes to prove that the sole ground of scriptural divorce is given by the Saviour in the gospels. He undertakes in an elaborate and interesting way to prove that "wilful desertion" is not a scriptural ground, and all who may wish to see what may be said in support of that view would do well to read what he says. It is, perhaps, due to Dr. Boggs to say that he does not stand alone in his view. During the meeting of the committee of the Southern General Assembly on the subject of Marriage and Divorce at Montreat some time ago this fact was ascertained and was found to exist to such an extent that a majority of the committee suggested to the Assembly that it might be well to consider whether our standards should not be revised as to that point. It should be added, however, that the standards are against Dr. Boggs and such authorities as Dr. Chas. Hodge and Dr. R. L. Dabney and a number of others—and probably a large majority of our ministry.

G. B. STRICKLER.

INFANT SALVATION AND CONFESSIONAL REVISION. *By Luther Link.*

This is a volume of one hundred pages, by Rev. Luther Link, a minister of our own church. The contents of the book bear the marks of ability and painstaking research. The author seems to be a thorough-going revisionist, and insists that our Confession of Faith needs revision in a great many places. Special emphasis is placed upon the matter of revising the "elect infant" clause, inasmuch as that is the prominent question of revision before the church just at this time.

The author prepares the way for subsequent argument by first rejecting some well established doctrines and mutilating others. The reader is startled when he discovers how much theological truth the author is willing to sacrifice in order to support his contention for revision.

The covenant of works is referred to as a theological blunder, and regarding it we find the author making such statements as these: "The covenant of works, so-called in its theological conception, is a most unfortunate and far-reaching blunder." (See top of p. 16); "There is not the slightest evidence that

God's glorious plan of salvation in Christ is simply a patched up scheme to take the place of a previous plan of salvation by law which failed. It is an insult to the intelligence of the omnipotent God to teach that He seriously proposed a scheme of salvation which He knew could not work at all." (See p. 20); "To hold a man responsible for another's sin is repugnant to man's innate sense of justice, and to reward one man for what has been done by another is about as contrary to reason as the other." (See p. 21.)

Inasmuch as the covenant of works is referred to as a theological blunder, we are not surprised to find the following paragraph, which touches the atonement, and which constitutes a reply to a statement made by Hodge: "In opposition to this statement it may be said that covenant headship so far from being a fundamental principle cannot be shown to be a principle at all, or to have anything to do with the atonement. Christ becomes a representative of his people, it is true, but not therefore a covenant head, he is their ransom, who brings them rescue from death not by what he covenanted but by what he did." (See p. 22.)

In the author's discussion of imputation, after making the statement (page 38), "that a distinction between imputation of sin and guilt is a distinction without a difference," he goes on to say in the next paragraph, by way of reply to Hodge: "He next explains that all imputation is the same, as admitted by all theologians, Reformed and Lutheran—Adam's sin to us, our sins to Christ, and Christ's righteousness to believers. As the first is seen to be improperly grounded in a false theory, so the other two are needless and unsupported suppositions." (See p. 38.) He thus rejects the doctrine of imputation.

The doctrine of Limited Atonement is also referred to as a theological blunder. See last paragraph p. 14.

After the rejection of these doctrines, and a discussion of the Abrahamic covenant, which is deprived of its full significance, the author takes up and discusses some passages of the Scriptures which are sometimes set forth as favoring the revision of the "elect infant" clause. Some suggestions as to the revision of the Confession of Faith conclude the work. The probability is that very few, even revisionists, will agree with the author's contentions.

J. B. MASSEY.

THE MYSTERIES OF GRACE. *By Rev. John Thomas, M. A.* George H. Doran Company, New York, Publishers, pp. 328. Price, $1.50.

This is a book of Sermons. As a rule sermons do not make very interesting reading. I am away from my library and can not verify the quotation, but I think it is Phillips Brooks in his "Notes on Preaching" who says that a sermon which preaches well does not read well and that a sermon that reads well does not preach well. I think I can see a reason for this. A sermon which preaches well has too much of the conversational in it to make attractive reading, while the sermon which reads well has too much of the essay in it for effective pulpit work.

If Phillips Brooks is right our author is a striking exception to the rule. He is a popular preacher in Liverpool and one of the most attractive platform speakers who ever comes to Northfield; at the same time he has published a book of the most interesting and uplifting sermons that I have read in many a day.

There is a peculiar charm about the literary style of these sermons. The English is as chaste and beautiful as that of many of our English classics. The author evidently speaks out of a deep and rich personal experience. There is a touch of the mystic about him. I see no trace of pedantry and yet I judge that he has read widely in theology, philosophy, science, and literature. From a theological point of view he is a Calvinist. Listen to these sentences: "A passing sneer at Calvinism is supposed to be a sign of up-to-dateness. To speak of the election of grace is supposed to mark an obsolete pulpit. Calvin's conception of the doctrine of election was not infallible, but, in spite of any and all misconceptions, the gracious doctrine of election remains in the word of Christ. In so far as the present times ignore this great teaching, they evince a superficial spirit." I believe that he could join the Southern Presbyterian Church if this book truly represents his creed.

There are twenty-one sermons in the volume. The title given the book is a very happy one and very well describes the contents. Here are some of the subjects: "The Glory of the Incarnation," "The Shadow of the Cross," "The Atoning God," "The Vision of the Risen Christ," "The Ascended Lord," "Salvation by Faith," "The Indwelling Christ," "The Assurance of Immortality," "The Redemption of the Body," "The Abiding Glories of Life." These are subjects that are worth while. I have been comparing them with the subjects announced by the ministers of various denominations in last Saturday's issue of one of our largest Southern daily papers. What a difference! So many of the subjects announced in the paper seem trivial. George Elliot broke with the church because the preachers spoke too much of "other worldliness." She surely could not lodge that complaint against the average minister to-day. On the other hand our preaching is too much of the earth, earthy. We would do well to get back to the great "mysteries of Grace." The author of this book shows us how to do it.

WALTER L. LINGLE.

THE CHURCH AND THE NEW AGE. *By Rev. Henry Carter.* Published by George H. Doran Company, New York, pp. 280. Price, $1.25.

This book is especially valuable for English Christians. Every lover of the Church in England ought to read it and ponder over it. American Christians will also find it illuminating and exceedingly valuable.

First of all the author points out the fact that we are living in a new age. If he could only make some of us realize that fact he would render a very valuable service—marvelous and even revolutionary social and industrial changes are taking place under our very eyes and we do not seem to realize it. If one has

kept up with the political career and creed of Mr. Lloyd George he knows that these changes have been even more wonderful in England than in America.

These changes are vitally affecting the church. Church attendance has been on the decrease in England for a number of years. Not only so but there has been an actual decrease in the membership of every non-conformist Church in England, except the Presbyterian, each year for five years. The Presbyterian Church in England has made a net increase of twenty members each year for two years! Our author is not the least sensational, but the chapters in which he brings out these facts are startling chapters.

What are the causes for this condition of affairs? What is the Church going to do about it? What can she do? What is the church's business any way? These are some questions discussed in this book, and they are discussed in a very sane and vigorous way. New methods and new lines of approach are suggested. These suggestions are not radical but they are exceedingly suggestive.

I wish that some one would write a similar book for the churches of America. It would be a great service. Until that is done American Christians will find this English book exceedingly valuable in the way of information and suggestion, for the American churches are facing in a greater or less degree the same problems which confront the churches of England, and these problems are becoming more pronounced and acute with each passing year. Meditate for awhile over this statement: "I believe that the church stands even now at the parting of the ways; that humanly speaking, the next few years will decide whether it is to shrink into a pietistic sect, or spread and develop, until it is actually the English people viewed in its relation to God."

WALTER L. LINGLE.

THE MAN WITH A CONSCIENCE. *By the Rev. Charles Roads.* The Westminster Press, Phila., 1912, pp. xiv. and 233. Cloth, $1.25 net, postage 9c extra.

A NEW CONSCIENCE AND AN ANCIENT EVIL. *By Jane Addams.* The Macmillan Co., New York, 1912, pp. xi. and 219. Cloth.

"The Man with a Conscience" deals with cases of conscience. The material is fresh and attractive and of practical value to any one who takes seriously the problem of Christian living. Some of the illustrations are startling, as when the author asks: "Shall Christian people monopolize the salvation of Christ, forming a trust against two-thirds of mankind who have never yet heard of him? All other trusts are dwarfed into pettiness by this demoniac selfishness." There are striking quotations, as this from Jeremy Taylor: "When God would save a man he does it by way of a man"; and this from Joseph Cook: "He that is unholy long enough will be unholy forever." The treatment is popular rather than scientific, and the least satisfying chapter is on "The Scope and Limitations of Conscience." There is little agreement in definitions of conscience, and each writer writes from the standpoint of his own

definition and is rarely consistent with that. The every day man and woman, however, take conscience for granted just as they take God for granted, without taking either to the laboratory for chemical analysis as to quantity or quality, and to them this book will be very helpful. It is thoroughly Christian and over and over asserts that the regeneration of the Holy Spirit and the illumination of the Bible are necessary in order to have a good conscience. "Realizing the Christian Home," "Conscientious Business Life," "The Duty of the Christian Citizen," "A Vital Member of Christ's body," "Conscientious Character as in Chemical Analysis," and "How Habit Holds Us Fast," are chapters of special value; and the treatment of "conscience in reading" and of "prejudice" is very instructive. There ought to have been brought into the book out of the author's rich and wide experience more concrete cases of how real people have solved problems of conscience. Dr. Roads is a Methodist minister born 57 years ago, and since 1909 pastor of the Cumberland Street Methodist Church of Philadelphia. He has had large experience as a pastor and as a Sunday-school and temperance worker, and he has thought on his experience in the light of Bible truth, and so he writes helpfully. He is the author of several other books, "Abnormal Christians," "Rural Christendom," etc. These biographical facts are from "Who's Who in America."

Miss Addams's book deals with the social evil and is written out of experience. There is nothing morbid and nothing hysterical; at the same time, the facts she gives may well startle people out of the indifference that has commonly prevailed. Ministers and all Christian workers, specially, those whose work touches the larger centers of population, ought to read this book. It would be well to read along with it the "Report of the Minneapolis Vice Commission" and the "Report of the Vice Commission of Chicago." There will always be difference of opinion as to discussing the social evil and such subjects in the pulpit, but there can be but one opinion about keeping ourselves informed intelligently on the problems that are occupying more and more largely the conscientious thought of Christian people. The author's suggestion of woman suffrage as a remedy for political corruption is not new, but it has a new meaning as used by her in this connection, when she shows that this political corruption fattens on this unspeakable wrong to women, a wrong for which men are responsible and which men have encouraged and maintained in the blind belief that it is a necessary evil. There is point in the intimation that if men will not rise up and right this wrong then women may demand the power to do so.

JNO. I. ARMSTRONG.

THE POETS OF THE OLD TESTAMENT. *By Alex. R. Gordon, D. Litt., D. D.* Professor of Old Testament Literature, Presbyterian College, Montreal, pp. 381. $1.50. Hodder and Stoughton, New York and London, 1912.

This is an attempt to present to English readers the conclusions reached by the dominant school of critics in regard to the poetry of the Old Testament. First the general characteristics of Hebrew poetry are sketched, and here the

usual things are said, but they are very well said. Then "the growth of the literature itself is traced from its roots in the old folk-poetry of Israel to its full flower in the Psalter and Wisdom books like Proverbs and Job."

Questions of Introduction are treated only incidentally, the aim throughout being to catch the heart and spirit of the poetry. The author has a genuine appreciation of the latter and he has a gift of fresh and felicitous characterization. His book is therefore quite a readable one.

But while he does not discuss fully questions of Introduction, he everywhere assumes the correctness of the new theories as to the authorship and date of the different facts of the Old Testament. Thus the 90th Psalm, instead of being the work of Moses, as its superscription says, belongs, according to Dr. Gordon, to "the ritualistic age after the exile." As to David, while Jewish tradition has linked the beginnings of Psalmody with his name, and while "a real basis of fact would seem to underlie the tradition," and while strains of the true Davidic melody are preserved in the earlier Psalms, yet "these have been so thoroughly revised and adapted to the progressive needs of congregational worship, and later Psalms added to such an extent that the prevailing note is that of a far later stage of religious development." The 51st Psalm belongs to the period of the Exile, and even the 23rd, "which imagination loves to associate with the shepherd-King, in its closing verse presupposes the existence of the temple." We may ask here, does Jacob's naming the place of his dream Bethel, "house of God" presuppose the existence of the temple in his time?

There is, of course, also much arbitrary textual criticism after the manner of the new school, omissions and emendations being made, without a particle of external evidence, because they are called for by "all the rules of art" or by "our dramatic instincts."

The Prologue and Epilogue of Job were a prose epic older than the poem which constitutes the body of the book. The song of songs is a collection of independent Hebrew love songs. The epilogue of Ecclesiastes (XII. 9-14) is an editorial appendix to the original book, and the general tone of Ecclesiastes is pessimistic.

While the volume is well written, the enjoyment of it by old fashioned scholars will be very much qualified by some of the assumptions and theories above mentioned.

W. W. Moore.

"Reasons and Reasons". *By James Moffatt, B. D., D. D., Litt. D.* Published by George H. Doran Co., New York. Price $1.50 net.

We have here a "volume of Sermons" which it is a little difficult to appreciate accurately. The title, taken from Browning, is perhaps itself misleading inasmuch as one who hadn't read the volume might expect something augumentative and apologetic. The sermons are not such either in subjects discussed nor in the author's manner of treatment. Then again the sermons are rather briefs of sermons than anything else, most of them filling only

four or five pages. Besides this, and perhaps as a consequence of this, the transition in thought is sometimes abrupt and the connection between the parts of the discourse not sufficiently evident—you wonder where the author is going and what he is aiming at.

Nevertheless the book is worth reading. One can never tell from the impression made upon himself how a book will impress others and it is entirely possible that these short and somewhat fragmentary discourses might prove to some minds wonderfully stimulating and suggestive, though to the reviewer they are informing rather than inspiring.

The author is a learned man. His illustrations are drawn from a wide field of reading and are not only abundant, but well chosen. His whole style has a pleasant literary flavor and his spirit is devout and reverent, sometimes almost mystical. We cordially recommend the book to a careful examination. For the rest, every man must, like Dumas, "take his own wherever he finds it" and each of us has learned that he must do a great deal of reading before he finds what he wants.

A. M. McGeachy.

The Holy Gospel. A Comparison of the Gospel Text. *By Frank J. Firth.* Published by Fleming H. Revell Co., New York and Chicago.

More unification among the different churches is, to-day a matter of deep concern to all Christians; the longing for it and the way to attain the desired end is a daily topic. Germany, England and particularly America, are publishing from time to time books, pamphlets and articles on this important subject.

It seems to me that Mr. F. J. Firth has done as much, if not more, than any one by giving us, in parallel columns the different English translations, both Protestant and Catholic of the Gospels.

If that desired union of the churches is to come, it must be based on the word of God, and a knowledge of it. Mr. Firth's book removes at once many difficulties and prejudices when we see that our own "Authorized" version is almost identical with the version Douay, which is the Catholic authorized version.

I feel sure that Catholics and Protestants alike will be surprised if they compare these texts and will be struck by their great similarity.

This is a book that ought to be in the hands of every Protestant reader and minister as well as in the hands of every Catholic priest.

It will fill a very real need and be a boon to Christians if Mr. Firth will do for the rest of the New Testament what he has done for the Gospels.

The only adverse criticism I might offer is that at the tops of the pages the general subject matter of the text is not given but this is supplied by the subject-index at the end of the volume.

J. G. Orts.

THE UNIFICATION OF THE CHURCHES. A Present Day Study. *By Daniel W. Fisher, D. D.* Published by Fleming H. Revell Co., New York and Chicago.

A delightful, inspiring and very informing little book which, after having read it through, you will feel sorry is not somewhat longer. You will find it too short, not because it does not cover fully and successfully the whole subject; no, that is not the case. This little book, of less than one hundred pages in its two parts, Problem and Progress, and in its six chapters of subdivisions has illuminated that timely and sympathetic topic so much, has presented so well all its important phases, has revealed in the author so keen and mature an insight in regard to the difficulties in realizing the Unification of the Churches, and has suggested such sound means for accomplishing this, that you can not help wanting a larger book about so momentous a question, and by so well qualified an author.

Any one familiar with the various literature on this subject will see at once that Dr. Fisher's book is the one that best fulfils its purpose. It is entirely free from the usual defects of the average writer on this subject. For instance, not a few authors look at the prospective unification with a groundless and almost fanciful optimism. That is not the case with Dr. Fisher. He knows the real difficulties; he ponders their importance, and he seeks a solution, not according to the childish haste of some less mature writers but according to the slow but sure processes of truth and Providence.

Some readers may want a more definite and specific plan for the unification of the churches; for instance, Dr. W. Sanday has written in the Contemporary Review, a series of articles recommending the Didache by which the Church government can be unified, but I believe that Dr. Fisher is wiser in not going more specifically into details.

The general Christian conscience is neither prepared nor ready for that. If more books like Dr. Fisher's are written, widely spread, and carefully read, the unification of the churches will be, in the near future, a blessed reality.

J. G. ORTS.

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A SYMPOSIUM ON REVIVALS.

The need of a great awakening of spirituality is beginning to be felt throughout our entire Church. This awakening can only be the result of widespread and protracted proclamation of the Gospel, accompanied by the presence and influence of the Holy Spirit. Protracted services of this sort in a given community have come to be known as Revivals. Feeling that a discussion of "The Revival" would be very valuable and opportune, just at this time, we have asked five of the most experienced and successful men, within our bounds, to contribute to a symposium on the subject. We trust that this series will be of service in stimulating and guiding the Evangelistic sentiment of the Church.—Editor.

THE NEED OF REVIVALS.

By C. R. Nisbet, D. D.,
Kansas City, Mo.

In the very beginning of this discussion it is well to state that the word "Revival" has come to mean something very different from what you will find in the dictionary, and if any may be inclined to object to what follows upon the ground of a failure to adhere to the etymological meaning of the word, let us say before proceeding further that the theme is treated from a popular rather than from an etymological viewpoint.

Revival may mean the renewal of something already existing, the quickening of Christians, and hence a refreshing in the church, but it has also come to be applied to a method of quickening and to a large extent, as used in ordinary speech, stands to-day not only for results, but for movements looking to results. The term is used in two senses:

First. Religious awakening.

Second. Protracted holding of the claims of the Gospel before the attention of the people.

What Is the Need Then of Revivals?

I.

Ministers Need Revivals.

The ministers of our churches need Revivals first and possibly most of all. It is far from the writer's purpose to criticize our brethren of the Ministry. He speaks out of the experience of a number of years' personal need, and therefore, what is said applies more to himself than to others.

The city pastor of today is forced, by conditions beyond his control, to neglect his studies, and worse still, his seasons for uninterrupted meditation and prayer. He is expected to attend morning disputations of the Clubs, luncheons and breakfasts at

the hotels, and the afternoon functions of the women; as well as the evening gatherings of the men. His presence is demanded at the meetings of the Boards and Committees and Conferences and pro-re-nata meetings of the Presbytery, etc., etc., etc. He is expected to act as local agent for all the Presbyterial, Synodical and Assembly enterprises within the church, and the Boards of Public Welfare, the Helping Hands, the Leagues for the Promotion of Civic Righteousness, the Associated Charities, the Hospital Association, etc., etc., outside the church. He is supposed to know whenever a sister has la-grippe or a grudge and to call at once. He is to find church work for from 300 to 1,000 men and women whom he is expected to interest in Christian service. In short, he is busy serving tables seven days in the week, and what time is left for prayer and the ministry of the word?

The Minister Needs a Revival of Power.

Because of the intense excessive nervous, mental and spiritual strain he loses the glow, the fire, the passion, the power of the Holy Spirit. Here we find our greatest need. He, more than any other, needs an opportunity to throw himself upon God, to prostrate himself before God where no voice can break through save the still small Voice. He needs to recharge his life with spiritual dynamic.

The Minister Needs a Revival of Passion.

In the daily striking of an ever recurring secular note, the appeal of the Gospel may lose some of its spiritual harmony, but when the man of God day after day stands in the stead of Jesus Christ before dying men, beseeching them to be reconciled unto God, the power of that great love which he proclaims to them grips afresh his own soul and, borne in with this love, is a passion for those who are embraced in this love which fires his own life. The writer would like to devote all his space to the enlargement of this need as the conviction be-

comes increasingly strong to him that the greatest need in the church today, is a Revival in the pulpit. For himself he demands of his church that he be permitted to "hold meetings" from time to time as much for the good that will come to him, in increasing his efficiency, as for anything else.

II.

The Congregation Needs Revivals.

Dividing those to whom the church ministers into two classes:
First. Those who are members of the visible church.
Second. Those who are not.

Let us examine the first. We proclaim the invitation of our Saviour, "Come unto me all ye that labor and are heavy laden and I will *give* you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall *find* rest unto your souls!" Three classes of hearers accept the invitation, and we are constrained to say that one-third will represent the proportion in each.

A. The first one-third will hear the message and accepting the invitation will substitute the idea of the church for the word "Me" in the Saviour's language, and coming to the church will take all the outward steps without any change of heart, without saving faith in a personal Saviour—having a form of godliness, but denying the power thereof. And, judging the tree by its fruits, will anyone say that one-third is not a conservative estimate?

B. Another one-third hearing the invitation come to Christ and are *given* rest. They are saved from the guilt and penalty of sin. They are received into initial union with Christ, but here they stop, failing to respond to the second part of our Lord's invitation and command "Take my yoke upon you and learn of Me," and stopping short of a full acceptance fail to *find* rest from the power and dominion of sin.

C. The other one-third hearing the invitation come to Christ for initial union and receive rest, but realizing that this initial

union must be cultivated and appreciating the second part of our Lord's invitation they become yoke fellows with Christ for service and are found in all branches of Church activity bearing the heat and the burden of the day.

All of which leads us to say that our churches need Revivals to reach with the Gospel those who in increasing numbers are coming into the visible church but not into Christ. That class over which our Saviour wept so bitterly "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Well may we weep and sweat drops of blood and press on as far as we can to Calvary if only the Holy Spirit will use our sorrow, our prayer and our sacrifice to help these realize that it was Jesus who bore their sins in his own body on the tree, that the church cannot save them, for without shedding of blood there is no remission of sins.

Our churches need Revivals to reach with a full Gospel those of God's elect who are saved by union with Christ, but who are not yoked with Christ for service nor working out their salvation with fear and trembling, in response to the second part of our Saviour's command. These are willing to let others teach in the Sabbath School, support the Prayer Meeting and Sunday evening service, shoulder the responsibility of organized work, bear all the burdens while they go on in the complacent enjoyment of "first love," refusing to believe that they have lost this "first love." Through Revivals they must be made to remember from whence they have "fallen and repent and do the first works."

Our churches need Revivals to strengthen, comfort and energize those of God's elect who have responded to the whole invitation both for initial union and service and who are found in the thick of the fight. These need to be nourished with more of the strong meat of the word until "all come in the Unity of the Faith and of the knowledge of the Son of God into a perfect man unto the measure of the stature of the fullness of Christ."

In discussing the need of Revivals to reach those who are outside the membership of the visible church, for brevity we will discuss all this class together and speak of the great unchurched masses numbering more than 60,000,000 in the United States alone.

There are several things that need to be said here.

The Church is getting farther and farther away from the unchurched every day and that through no fault of hers. We hear a great deal about the fact that more than one-half the churches in our Assembly received not a single member upon profession of faith last year. This is an appalling statement and calls for humiliation, prayer, and heroic sacrifice. Why is this condition possible? The church proclaims a message but the unchurched are not coming to church to hear nor do they receive it at home or in school ("How can they believe unless they hear?"), and there are influences at work which militate more and more against church attendance. The Sabbath Day as a day of meditation, prayer, public and private devotions is rapidly slipping away from us. The Sunday newspaper is the largest of the week and the one most generally read. Because of its advertising feature it has made the Sabbath a day of unusual activity in rental and real estate operations and this at the very hour of church service. The street railway does its largest business on Sunday, employing thousands of men. Many of our stores are open the whole of the Lord's Day. On Sunday nights the theaters are crowded and the churches are all but empty. Those who attend are to a large extent the most faithful members and in this day of cheap moving picture shows the floating element prefer the picture show to the church. We are sometimes tempted to believe that we are going pleasure mad. Certainly the average man today would rather be amused than instructed, particularly when the instruction goes contrary to his natural tastes. The home life of our modern civilization is sacrificed in the mad rush for wealth and pleasure. The family altar is generally neglected. The evening spent at home is becoming a thing of the past. The boys' and girls' education is such as can be utilized in

making money, the Bible being the only book excluded from the school where the child is being taught.

The writer is no pessimist, his theology forces him to be an optimist. But true optimism does not shut its eyes to real conditions, and we are forced to admit that the Church faces conditions today which keep the uninterested man away from her services, and in doing so intensifies the seriousness of her problem. Does the seriousness of this problem discourage us in the great work which we have been commissioned to do? Not at all. When we can sing with Luther:

> "Did we in our own strength confide,
> Our striving would be losing;
> Were not the right man on our side
> The man of God's own choosing.
>
> "And though this world, with devils filled,
> Should threaten to undo us;
> We will not fear for God hath willed
> His truth to triumph through us."

We must realize, however, that to get the ear of the unchurched today it is necessary to go after them in a determination to be heard and that for a protracted season. They must be constrained to come in and after getting in to stay long enough to hear the message through, and, to accomplish this, we must have Revivals in the popular sense.

We are living in the most wonderful material age the world has ever seen. We are being blessed with a prosperity unparalleled. Wealth produces luxury and together they produce low moral character. This has been the history of the world. Prosperity produces indifference to Religion, adversity turns the soul to God. Has not the wave of prosperity over the country weakened the grip of the church? One of our most conservative Ruling Elders, in discussing the religious condition of our country the other day, declared, "I travel all over this land, and wherever I go I am appalled at the indifference to religion on the part of men and women. They have drifted away from the church and I do not know what will bring them back, unless it be some great national calamity."

Facts such as the above come to some of us only in the nature of a clarion call to aggressive Evangelism and convince us that our Assembly was divinely guided when she undertook to prosecute during 1913 and 1914 the most far-reaching and strenuous Evangelistic campaign in her history. Oh, brethren, the time has come for us to leave off fighting theological battles with each other and, joining hands under the leadership of Him Whom we love and Whom we would serve, to organize and prosecute a warfare which shall no longer be defensive but offensive; and, proclaiming the absolute authority of the Bible as the very Word of God, to have for its aim the making up of the number of the body of Jesus Christ, and the hastening of His coming. Even so come, Lord Jesus. Come quickly.

PREPARATION FOR A REVIVAL.

By J. E. Thacker, D. D.,

Norfolk, Va.

We will not have a revival simply because we *need* one. Every man needs Jesus, but every man doesn't accept him. We must also *want* a revival. This want must be sufficiently sincere to lead us, under the guidance of the Holy Spirit, to do all we can to bring it about, leaving the rest with God. Any revival that's worth having must come through the Spirit and the Word, faith and prayer. However, I am not asked to write about this part of a revival, but rather about the human preparation.

Two things, humanly speaking, hinder the success of our evangelistic meetings. One is lack of preparation, the other is lack of continuation. We must not substitute organization and method for power, neither must we forget that "power manifests itself through methods." We are to be willing "to be all things to all men, if by any means we may save some." We must not say, "We want a revival that's prayed down and not one that's worked up," and then forget that while power is prayed down, human interest is worked up. The disciples waited and prayed for power, but when the power came they went out and found thousands and led them to Jesus, and received them into the Church. It is true the people "came together," but first it was "noised abroad."

Perhaps, if we consider the different committees that ought to be appointed, and suggest what they are expected to do, it will give us some idea of the necessary preparation for a revival. Even this will have to be done in a very condensed form to come within the limited space of this article, which is intended to be suggestive rather than exhaustive. In the preparation for and progress of the revival the real three-fold purpose must not be lost sight of. It seeks the greater consecration of God's people, the reclaiming of the backslider and the salvation of the lost.

The following committees should be appointed and made up of persons who have both grace and energy.

(1) *Ushers.* Plenty of them. Men who will take an interest in welcoming and seating the people, in making them not only feel at home, but feel like coming again, and above all things, in their soul's salvation. They should see that the people have song books and that the auditorium has the proper temperature and ventilation, and attend to all other duties usually expected of ushers.

(2) *Personal Workers.* These should be consecrated men and women, one for every pew if possible. They should be trained for personal work by the pastor, and should do all the personal work they can, in any way they may see fit, outside of the meetings. During the services it is best for them to sit quietly, whisper a word to those next to them, encouraging them to accept Christ and secure their names and addresses on cards, but not to be conspicuous in any way. If an after meeting is held, the personal workers will find ample opportunities for telling others the plan of salvation and leading them to Christ.

(3) *Music.* This committee should organize a large Chorus Choir, and a Junior Choir also, to lead in the song services, and these should meet for practice several times before the services begin. Most great revivals have been promoted by great gospel singing. At times during the great Welsh Revival there was little but singing and personal work.

(4) *Publicity.* This committee should be made up of those who are anxious to keep the people of the community informed of and coming to the meetings. This may be done by the use of window cards, printed invitations, newspapers, and especially by the living human voice. This work should begin weeks before and continue throughout the special services. You will not have to advertise much to reach the sincere Christian, and he may not even approve of it, but it is hard to do too much legitimate advertising to reach the indifferent and the unbelieving, the very ones for whom the evangelistic effort is especially intended.

(5) *Finances.* This committee should raise all the money for the necessary expenses of the services. Song books, proper advertising, traveling expenses and entertainment of those who may assist in the services, and such things will cost something. Sometimes our very unwillingness to put money and time and energy into these efforts causes the failure of the effort. It is best to raise this money by collections or private subscriptions before the services begin, so the people will see more clearly that we are not after "theirs but them," thus steering clear of "financial criticisms."

(6) *Executive.* This committee should be made up of the pastor and the chairmen of all the other committees, and should have the general oversight of the preparation and conduct of the services. They should see that every Christian has a prayer list on which is placed the names of those in whom they are personally interested and for whose salvation they are praying and working. They should organize cottage prayer meetings to be held at least twice a week for sometime before the meetings begin; through which every family could be reached and interested. Every member should be made to feel that it is both their privilege and their duty, during the evangelistic services, to make the pressure of business, the cares of home, the demands of society and the pursuit of pleasure, all secondary to the Lord's work.

The usual and, also, additional public services should be conducted for weeks beforehand in such a way as to be a special preparation for the season of revival to which the Church is looking forward. If possible, it is usually better to have a union meeting, or at least to secure the co-operation of all the churches in the community. It is hard for one church to have a good meeting, while the other churches may be having entertainments, oyster suppers or concerts.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

THE MESSAGE AND THE METHOD IN REVIVAL PREACHING.

By Melton Clark, D. D.,

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"There are two things to be kept clearly in mind," says Dr. Henry C. Mabie, in his excellent little book entitled "Method in Soul Winning," namely, the objective evangelizing message and the subjective process of inducing men to come into right relation to that message."

This statement very happily expresses the two subjects that I have been asked to discuss in this article. What then should be the Message and the Method in Revival preaching? The Message should be the heart of the Gospel. It should be the Good News of Salvation, carrying the Gospel's invitations and warnings; its promises and its privileges; its obligations and its consolations.

There should be no method employed which is not a necessary part of a legitimate "process of inducing men to come into right relation to that message."

As to whether the pastor should, himself, do the preaching on such occasions, or should secure assistance, and whether the one who assists should be some brother pastor or a "regular evangelist" are questions which can only be wisely decided by the pastor and the session of the church. The peculiar gifts of the individual pastor and the particular needs of the local field will enter largely into the right decision. It would be an ideal condition if every pastor were qualified and equipped to do this work in his own field. But such is not the case. I think it wisest to have no fixed rule in regard to this, and to use either, as expediency may direct. I have used both with varying results.

As a rule, when the pastor does the preaching, his force—viz: the officers of his church, the teachers of the Sabbath school, and the active workers among the members—throws it-

self more energetically and prayerfully into the work. On the other hand, when he has someone to do the preaching, the pastor can give himself entirely to the work of advertising the meeting in the community and of leading souls to Christ.

There are three things in general to be said about the Message. It must be a *positive message.* It must deal with certainties by direct affirmation. It must present things that are real, vital and constructive in their nature. So also the speaker must at all times and in respect to every part of his message be able at least to convince his hearers that he believes his message to be absolutely true and vitally important. He must, by his whole bearing, by his every word and act offer to his hearers the credentials of his commission. Supported by the manifest power of unalterable conviction, let him speak boldly, plainly and positively.

Again, it must be a *precious Message.* The preacher comes before his people not to amuse or entertain, not to make or maintain a reputation, not to manifest his knowledge or power, but he comes as a trusted servant of the Most High God to unfold the mysteries of Redemption, to show to men the things of Christ, and as a good steward of the manifold Grace of God to offer to lost sinners the gifts of life and joy and peace.

Then it must be a *pointed Message.* After hearing a sermon sometime ago I found my mind occupied with one problem, and that was to find out just what the preacher wanted me to do about it. I finally concluded that while he had said many things good in themselves, he had so related his ideas, or rather had so unrelated them that nothing was expected or demanded of his hearers. The preacher who would win souls must be pointed and particular in his preaching. He must take aim with skill and accuracy. He must conclude with something clinching!

Referring more particularly now to the Message, it must be a positive message about *sin.* How must the sinner, with sin working in his soul, either slow-moving and deadly or working fiery and fierce—how must be loathe the preacher of righteousness, who counts sins but a light thing! Sin is the great

wilderness in whose pathless gloom the sinner is lost. How can he be guided safe home by one who does not appreciate distance or darkness? Sin is the deadly poison working destruction in the soul. How can one offer the cure for that which he does not believe to exist?

The Message must declare and expose sin and it must show clearly that the paths of sin, though perchance pleasant in appearance, inevitably lead to perdition. The Message must show the relation between sin and shame and death and hell. It is of the greatest importance that the sinner should know just what is the connection between his own lust, sin and disobedience in this life and the pains of hell forever.

The Message should be sufficient stamina to carry the doctrine of the damnation of the rebellious and impenitent sinner. That statement has a harsh sound, and it is awful to contemplate. But I know of no way to make it sound smooth and pleasant, if we would be faithful in preaching God's Truth. This, however, ought always to be remembered, that while preaching this awful doctrine to sinners, we as fellow-sinners ought to be infinitely loving and gentle. Robert McCheyne, when told by Andrew Bonar that he had preached last Sabbath on the text, "The Wicked Shall Be Turned Into Hell," said, "And, Andrew, were you able to preach it with tenderness?"

As the preacher talks of sin and doom and hell he, more vividly than any of his hearers, should see the awful plight of the lost soul. Well might the preacher ask himself:

"Did Christ o'er sinners weep?
And shall our tears be dry?"

But, furthermore, it must be a precious Message *about the Saviour*. Every true preacher must be constantly engaged in attempting the impossible. He must be forever striving to attain the unattainable. And this, because the most important part of his message is the unveiling of the living Christ of the Word to the blinded eyes of the sinners. His task is to make Christ known. He must present the Saviour knocking. He must show him seeking the lost. He must tell of his humilia-

tion in order to set forth the exceeding sinfulness of sin. But let him not fail to lead the lost and helpless sinner into the presence of the All Conquering Christ. I think of all men the true minister of Christ should be optimistic. He is not droning a dirge as he preaches, he is telling the good news of Christ, the Saviour. He must tell of Christ's death, and proclaim his Blood shed—the grounds of the sinner's justification—but he must also tell of the Risen Christ and the more abundant life he gives through his victory over sin and death.

Uncertainty about the future is a characteristic accompaniment of the unregenerate life, and ofttimes, because of the presence of sin, this state of uncertainty becomes acute and leads to hopelessness. The Gospel that will reach the sinner's heart must be a Gospel of Hope. The Message must lead the despairing sinner with his hopeless burden into the presence of the Christ who is able to save. It is as true to-day as it was in former days that it is the heroic, all-conquering Christ, who makes the most powerful appeal to the hearts of men.

One other thought is necessary in this connection: The message should emphasize service. As the Christ through love has saved man from sin, so the Saviour demands the wholehearted, loving service of the saved sinner. Let the preacher not fail to emphasize the importance of service *with* the Master, and since the service is with Him it is going to be heroic service, demanding the best and the utmost that is in man. This message of service must necessarily deal with the work of the Holy Spirit, for it is the Spirit who works through us. Then the message would be incomplete if in telling of service it failed to show the relation of Prayer to Service. So much then for the Message.

We hear a great deal to-day about the "Methods" of certain "evangelists," and some of us are inclined to condemn these so-called "Evangelistic Methods." There is no doubt in my mind that some "methods" that I have observed in use are to be justly condemned. I am tempted to enumerate some of these "Methods." But I am reminded that I have been asked to tell of methods that I can commend and not of those that I

condemn. I will say this, that I cannot think of Paul or Peter ranting and shouting and clapping their hands, calling to sinners to come forward, while a hymn was being sung by the congregation. Nor can I think of our Lord asking all who did not want to go to hell to stand up, then telling all believers to sit down. All such "methods" to catch "converts" seem to me to smack of heathen devices.

This I know, that whatever might be the manner or style or custom of the preacher his method of presenting the gospel should be such that so far as possible the messenger shall be hid behind the message. The preacher does not come into the pulpit to make himself appear great, but to make known a great Saviour. Just as I was about to begin my ministry a venerable minister who had given long years to the service of Christ, said to me, "When you go into the pulpit have a message from God's Word. Have the message in mind and heart. Then put God's Message forward and keep yourself behind it. Keep God's message so prominently before you that your congregation will altogether lose sight of the messenger in the contemplation of the Message. Keep yourself so completely hidden behind your message that you can never have the least uneasiness about what someone might say or think about the messenger." That counsel has been of priceless value to me in my own ministry, and I can not hear with pleasure, profit or patience the messenger who seems to be more concerned about himself than about his message.

If I were having an Evangelist preach for me, I would not want him to make the question of finance as prominent as faith and repentance and prayer and some other things. It is not exactly a means of Grace and spiritual uplift to me, after a strong, searching and persuasive sermon, to hear the preacher begin to talk of the "expenses" and to ask for money. The Church should arrange to meet these expenses in some other way and at another time. And the messenger preaching the Good News of Salvation should not make the impression that he was keen after money.

There are just two more things of importance in reference to the Methods to be used. There should be some adequate plan for attracting the indifferent to the services, and some method to lead the sinner under conviction to commit himself to the cause of the Saviour. The proper methods to be used to attract the indifferent and to get them to church will be fully discussed in another article. The question of how "to induce men to come into right relation to the Gospel Message" is a most difficult one. Nothing I think can take the place of earnest, sympathetic, prayerful, personal Work. Then after the gospel message has been delivered it is expedient, and Scriptural to give the unconverted a pressing invitation to accept Christ *Now*.

I do not think that any rules can be laid down as to how this must be done, but an opportunity ought to be given for immediate action. No one need fear that some will rush in unadvisedly. Peter preached and "the same day there were added about three thousand souls" to the Apostolic Church. We would all do well if in our regular services we would oftener give to sinners the opportunity of immediate acceptance by public profession. And surely in our special services for the unconverted this ought to be done. The Scripture calls on man to choose. The Saviour invited men to come and the Spirit says "Come." Let us not fail to press the invitation, and to present the opportunity for immediate acceptance.

PERSONAL WORK IN EVANGELISM.

By Lewis Sperry Chafer,

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An individual working for another individual is a part of the divine order in soul-winning, and has always proven an effective ministry when carried on under the direction of the Spirit. The plan of special organization of the Christians of a community for the undertaking of this particular work in connection with periodical campaigns, seems to be a development of the modern type of evangelistic effort. Although this tendency has seemed to many to promise much in effectiveness, it is fraught with a serious danger, namely, that the necessary preparatory movements of the Spirit upon the unsaved are not fully recognized and depended upon. It is the purpose of this paper to attempt to distinguish those necessary divine undertakings from the work assigned to the human instrument, and to place them in their right order according to the revealed plan of God.

In approaching an unregenerate person in behalf of Christ we are confronted with overwhelming opposition from Satan, who seeks only to exalt his own kingdom and to resist the purpose of God. Salvation, according to the Scriptures, is clearly a translation from the power of Satan unto God, and out of the power of darkness, into the Kingdom of His dear Son (Col. 1:13; Acts 26:18).

The strategies and devices of Satan in this warfare evidently vary, to some extent, in different individuals; but the Bible reveals him as imposing upon the unsaved universal limitations also. One of these universal limitations constitutes the greatest obstacle in securing a normal decision for Christ. This is stated in 2 Cor. 4:3, 4, R. V., with margin: "And even if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this age hath blinded the thoughts of the unbelieving, that the illumination of the gospel of the glory of

Christ, who is the image of God, should not dawn upon them." The force of this passage is latent in the exact meaning of the word "gospel" concerning which Satan is said to have blinded the minds, or the power of reason, of all those who are lost. "The gospel," here referred to, is the distinct body of redemptive truth, the offer of salvation on the grounds of the finished work of the Cross, and wholly apart from human merit. Satan's doctrine (1 Tim. 4:1, 2; Rev. 2:24; cf. 1 Cor. 2:10-12) has always been one of moral perfection secured by self-effort or personal works (Isa. 14:14; Gen. 3:4, 5). His program of self-fitting, resulting only in self-glory, is in complete contrast to the true principle of saving faith, through which one depends on God alone for all needed transformation (Rom. 8:29; 1 Jno. 3:2).

True to this revealed fact of satanic blindness, we find unregenerate men unable to conceive of any relation to God other than that based on the merit of their own self-made character (Jno. 3:1-8; 1 Cor. 2:1-16). They do not comprehend that "Christ has become the end of the law for righteousness to every one that *believeth,*" and that it is only satanic blindness that leads them to "go about to establish their own righteousness;" rather than to come under the bestowed righteousness of God (Rom. 3:21, 22; 4:1-6; 10:3, 4; Phil. 3:8, 9; 1 Cor. 1:30; 2 Cor. 5:21).

Saving faith may thus be defined as a voluntary turning from all hope and grounds based on self-merit, and assuming an attitude of expectancy toward God, trusting Him to do a perfect saving work based only on the merit of Christ. Such an attitude of anticipation toward God alone is reasonable in the light of the fact that salvation is a divine creative act, and therefore, humanly impossible. But the reasonableness of the case is of no force to one whose reason is blinded at this vital point. It is this solemn fact that evangelism must face. A divine illumination is demanded. No human power or argument is sufficient to enlighten a darkened soul concerning the necessary steps into the way of life. This is a part of the work assigned alone to the all-sufficient Spirit.

Among many passages wherein this necessary preliminary movement of the Spirit upon unregenerate souls is presented (see Acts 26:18; Gal. 1:15, 16; Rom. 8:30; Jno. 6:40, 44, 45; 1 Cor. 12:3; Matt. 16:15-17), one is central and exhaustive: "And when he (the Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged" (Jno. 16:8-11). This passage describes the three-fold work of the Spirit for the unregenerate, or world. The word "reprove," as here used, suggests a process of illumination concerning three distinct facts, rather than the creation of a feeling of remorse only for sins that have been committed. There is no warrant for assuming that this three-fold divinely wrought vision is divisible, or in any way subject to a partial fulfilment. It would, therefore, be unreasonable to limit our thought of this ministry of the Spirit to any one aspect of this work. A brief examination of this passage will, perhaps, be found of value.

The Spirit is to enlighten unregenerate minds first "of sin, because they believe not on me." The only sin to be revealed, according to this passage, is the sin of personally rejecting Christ (see also Jno. 3:18). The reason that there is but one sin is obvious. Christ has perfectly borne the condemnation of the individual's sins, hence God in no wise lays them back again upon the sinner; but rather holds him responsible for not believing the record of the atoning death of His Son (1 Jno. 5:10-12). Hence it is clear that present condemnation cannot result from the sins which God reckons to be covered by the blood of His Son. The issue is plainly the rejection of the Son who bore the sins. The fact that the blinded sinner must comprehend that his sins have been borne for him by Christ, and that he has the one responsibility of receiving that Saviour and his saving work, however, demands a further illumination by the Spirit. In addition to the illumination concerning the one great sin of rejecting the only means of life, the darkened mind must also be unveiled to the perfection of

the living Person of Christ, and the all-sufficient nature of his sacrificial death.

This second step of the three-fold vision is presented to the unregenerate mind when the Spirit reproves "of righteousness, because I go to my Father and ye see me no more." The problem of all human destiny is the attainment unto the righteousness of God; for without that perfection man can never hope to stand in the presence of God (Heb. 12:10, 14). Christ was *made* sin for us, he who knew no sin, that we might be *made* the righteousness of God in him. He, the Righteous One, bore our sins in his death, and thereby satisfied all the demands of the Father. The Christ in the flesh lived and fulfilled every requirement of God's law, and offered himself a perfect sacrifice for imperfect humanity. In him who became visible, died, rose, ascended and is now invisible, but still the living Lord, "God blessed forever," the sinner is "*made* accepted in the beloved," and stands in the righteousness of God. This position of being clothed in the righteousness of God through the merit and Person of the living Christ must be recognized as wholly due to the fact that he was really *made* to be sin for us.

This brings us to the third phase of the Spirit's three-fold illumining work when he reproves "of judgment, because the prince of this world is judged." The Spirit thus also enlightens the darkened mind concerning the complete and sufficient judgment of all sin in the cross of Christ. This judgment not only met all possible condemnation for sin (Isa. 53: 4-6; Rom. 6:10; 2 Cor. 5:14, 21; Heb. 10:2-18; 1 Pet. 1: 18, 19; 2:24), but broke all claim and authority of the rulers and powers of darkness (Col. 2:13-15). Through the dying Christ it is possible to be forever delivered out of Satan's darkness (Col. 1:12-14), and through the living Christ it is promised that the child of God shall be forever saved and kept unto the "Kingdom of God's dear Son" (Rom. 5:10). This is the plan of God's redeeming grace, and it may be concluded from this passage, in all confidence, that as certainly as Satan is blinding the minds of the unregenerate men at the point of the redemptive work of Christ, so certainly it is the purpose of

God that the Spirit shall unveil their minds concerning that same truth.

This three-fold unveiling results in a vision of the supreme Person, the Christ of God. By its means he is seen as the One who has borne the curse of all sin, and the One who is now living in Glory to appear before God in behalf of those he has saved. This enlightenment results also in the consciousness in the unregenerate heart that there is but one remaining ground for condemnation, namely, that this "finished work" of Christ is disbelieved and rejected.

In the gracious provisions of God, unsaved men are to be illumined concerning the only way He has provided for their salvation, in order that they may intelligently rest their all on Christ by faith. It is not asserted that man must understand all the aspects of the great doctrine of redemption, but it is certain that there must be sufficient knowledge of this doctrine to enable a satanically blinded mind to understand what salvation through Christ means. The sufficiency of the sacrificial death of Christ must become a reality in the consciousness before it can become a finality for rest and peace. Scriptural evangelism, therefore, whether it be a public appeal or a private presentation of the truth, can at best only co-operate with this great movement of God, and any form of evangelism is open to grave danger if it evidences a failure to wait for this preparatory work of the Spirit.

The unsaved usually suppose the question of a moral life to be the issue in salvation. The value of a correct outward life is obvious to them, and has the sanction of their conscience. It is, therefore, quite possible by strong human pressure to secure, in some cases, a superficial decision, or profession, which may only be prompted by the natural desire to be morally better, or even religious, but which is based upon a wholly inadequate vision of the crucified and risen Lord. The Scriptural condition of salvation is to "believe with the heart," and only the Spirit of God can create that new vision and understanding.

The conversions recorded in the New Testament are represented as beginning with this special work of the Spirit, which preceded any direct personal appeal. After this divine work had been accomplished there seems to have been no occasion for urging a decision. It is recorded that Peter directed the converts at Pentecost in the way of life after they were "pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" So also Paul and Silas did not plead with the jailor to become a Christian before he had any such desire, but rather, after the change had taken place in his heart which compelled him to fall tremblingly before them and say: "Sirs, what must I do to be saved?" did they personally direct him to "believe on the Lord Jesus Christ." Peter does not send for Cornelius; Cornelius sends for Peter. "The *Lord* added to the church daily."

Many of those who urge modern methods of personal work properly lay great stress on the right use of Scripture when dealing with the unsaved. The Word of God is the "Sword of the Spirit," and this He uses in unveiling the blinded mind. There is a difference, however, between teaching the Word and using it to force an immature decision. In the latter case, if no vision has been given by the Spirit, the appeal will either be rejected and the heart hardened, or it will produce a misleading, superficial decision which can only end in confusion and despair.

There is another ministry more important than personal work, and one that must precede it if the personal appeal is to be truly effective. The vital point of co-operation with the Spirit does not seem to be the preaching of the Word, important as that service is; for such ministry is so often fruitless. It is rather the deeper ministry of suffering with Christ in the Spirit-given burden for lost souls, which drives the child of God to the prayer of intercession. Such praying is true soul-winning work. In answer to the power of this mysterious fellowship in suffering and intercession, God directs the mind of the unsaved to His Own Word and by it reveals the way of life in Christ. It may be added that any true compassion for the lost is a fruit

of the Spirit (Rom. 5:5; Gal. 5:22) which He produces in the believer when the life is yielded and adjusted to Himself. Such adjustment on the part of God's children is thus really the beginning of all true co-operation with God in seeking the lost.

Fundamentally, then, the personal element in true soul-winning work is more a service of pleading *for* souls than a service of pleading *with* souls. It is talking with God about men from a clean heart and in the power of the Spirit, rather than talking to men about God. But let no one conclude that such intercessory prayer is not a service demanding time and vitality. If faithfully entered into, this ministry, as has been pointed out, will result in an opportunity to direct Spirit-moved men to the faithful provisions and promises of God. This is the normal function of personal work. Presenting the water of life to souls in whom the Spirit has created a thirst is vastly different from pressing an impossible issue on blinded hearts and minds. If all this be true, it is fair to conclude that due regard for the necessary individual preparation by the Spirit is impossible when methods are employed which force to an immediate decision every individual in a mixed congregation, or those we may chance to meet.

Too much importance cannot be placed on the value of careful preparation of the heart and mind for this personal work. The whole plan of salvation should be clearly understood, and those texts and passages kept in mind which are adapted to meet the mental confusion that Satan produces in those with whom the Spirit is dealing. There is need also of a clear understanding of the great distinctions between the saved and the unsaved, and God's entire plan of dealing with each. A child of God who has long been "walking in darkness" will often appear as an unregenerate soul; yet the Spirit will not deal with him as such, and his way back into fellowship with God must be by confession alone, and not by an unscriptural second conversion.

Above all, the personal worker must be wholly dependent upon the leading of the Spirit. He must be as willing to be silent as to speak, and as prepared to do the unusual thing as the

usual. If really prepared for service, his ear will be open to God concerning every person he may chance to meet, but he will not assume to force a decision without divine direction.

All true service for God is the ministry of the Spirit through the believer (Rom. 12:3-8; 1 Cor. 12:4-31), and it is therefore vain to form hard and fast rules by which we intend to do this service. God will direct a yielded life in service which He has appointed in His sovereign power and grace. Compassion for lost souls will be created in the heart by the Spirit, and this will find expression and relief in the Spirit-inspired prayer of intercession. The Spirit will then answer this prayer by going forth through some ministry of the Word, with convicting and converting power to the glory of Christ. "It is not by might (human force) or power (organization), but by my Spirit saith the Lord."

CONSERVING REVIVAL RESULTS.

By R. O. Flinn, D. D.,

Atlanta, Ga.

In this Symposium on Revivals I have been asked to speak a final word concerning the best methods of conserving results.

The results of protracted meetings are often disappointing, their outcome being incommensurate with the hopes entertained and the efforts put forth. Even where their results seem to be satisfactory, it is often the case that they are not permanent.

One explanation of this fact may be found in the parable of the sower. Here we are taught that no matter how well the work is done we must expect that some, like the wayside hearers, will fail to be impressed; that some, like the stony ground hearers, will soon fall away; and that still others, cumbered with the pleasures and cares of life, will show but partial fruitage. But this being understood, where there is any great deflection we may be sure that something is wrong.

Such failure and waste is unnecessary. Where it occurs there must be some fault in the workers or in their methods. We cannot believe that God will allow earnest and scriptural efforts to go unrewarded. He would not thus mock us. His word cannot return unto Him void. Where we face such failure we need search for its cause, confident that it can be corrected and that only thus we may be able to avoid its repetition.

In doing this we may well inquire along three lines. The trouble may be traceable either to the lack of proper preparation for the meeting; or to the employment of faulty methods during the meeting; or to a lack of proper following up when the meetings close.

First. Then, as to the lack of preparation. No amount of good evangelistic work can atone for the lack of a proper care in making ready. This is too evident to need discussion. There were places where even our Lord, Himself, could do no mighty works.

Second. As far as the nature and permanency of results are concerned, it would be difficult to overstate the need of care in the conduct of the meetings. On the human side, nothing can be more important than good seed and proper sowing.

Unless the Word is preached with great clearness and courage, the spell of the speaker, the emotionalism of his appeal, or the excitement of the services may be, and doubtless often are, mistaken by some for a spiritual experience. Indications of a mighty work appear which prove to be delusions. As a result there is action which is foredoomed to reaction. It would be difficult indeed to conserve the results of such a meeting, and it is not beyond the realm of possibility that where no permanent results are secured, the meeting has been like this.

Third. As to the lack of proper following up when the meetings close. For permanency of results well-nigh everything depends upon the way in which the results secured are safeguarded. When the preparation has been what it ought to have been, and the soil has been made ready for the seed; when the truth in sincerity and in fullness has been preached and the Spirit of God has blessed it; when there has been a real work of grace, reviving the Church, reclaiming backsliders and converting sinners, and yet there is a general falling away—surely, in such a case the fault must lie in what is done, or left undone—by those into whose care the work was committed when the evangelist had finished his mission and the meeting closed.

It is to be feared that in entering into revival seasons few realize the solemn responsibility that comes with success, and therefore few make such adequate and definite plans for conserving results as the case requires. If God hears our prayers and grants us souls, He also lays upon us the responsibility of their nurture. In giving them life it is His purpose that this life should be developed—that they "might have it more abundantly." He would have them grow into maturity; to be "full of grace and truth"; to develop not only character, but capacity; that they may be servants as well as saints; fitted for and filling their place as workers in His Kingdom.

This growth in grace of young Christians, like the growth of the infant in the home, depends very largely upon the fidelity and intelligence of the ones into whose care they are committed.

It is a solemnizing fact that not only pastors and officers, but all those who are more mature in the Christian life, must share this responsibility and give an account to God for the safety of these babes in Christ who have been placed by Him in their spiritual family for protection and guidance. If united and definite effort was necessary for their conversion, still more is definite and united effort necessary for their preservation.

Christ himself seemed to have had this fact upon his heart when he said, "Those that thou has given me I have kept," and also when in his final charge to Peter he so earnestly besought him, "Feed my Lambs."

The great apostle to the Gentiles, in this same spirit of the Master, was as equally zealous in his care of those whom God had given him and in his efforts to guard and to keep them, until he could see Christ formed in them, as he was in his efforts to gain them.

It is just here that one of the greatest weaknesses of our modern method lies. In our desire for quick results, and manifestations, may it not be that we are too easily satisfied with mere verbal professions—that we do not strive enough for the establishment of Christian character?

Of old in the homeland, as in the foreign field today, such grounds as are often accepted as sufficient for Church membership were considered merely sufficient for receiving one as a probationer to whom special attention and instruction must yet be given.

It is a fact developed by science that the higher the species the longer is the time of preparation required before the beginning of independent life. There is no realm of life so high as that of spiritual beings. Therefore, by analogy, when spiritual infants are virtually abandoned on the day of their birth, need we be amazed at the high rate of mortality among them? When, after a good meeting, the permanent results are pitifully

meagre, must not the presumption be that there has been criminal negligence on the part of some who should have taken care?

When God has graciously granted a real revival, if we are to clear our souls of guilt, we must do our best to conserve results, otherwise we cannot escape accountability. It is no light thing to trifle at a time like this. Our carelessness may cause the weak to stumble, and though it be "imposible, but that offenses should come, woe be unto him through when the offense cometh." If Christ has cared enough for these souls to die for them, surely we ought to care enough to live for them. If he has committed them to our keeping surely we should understand that it is in order that we may consider them that "we may provoke them to good works"; that we may watch them, so that we may know when they are "overtaken in a fault" in order that we may "restore them."

Therefore, it will never do to leave as an afterthought the question of what we shall do in the matter of conservation. Our program for the days which follow should be as complete as for the days of preparation, or for the meeting itself.

Furthermore, in planning for this aftermath, our program should not only make provision for the needs of those who may have made profession of their faith, but it should provide as well for following up the work which has been begun in the hearts of many who have not made such profession.

According to the Levitical law the ancient Hebrews were not allowed to be too careful in gathering their harvest—they were to leave something in the fields for the gleaners. And it would seem that the method of the Spirit is the same today. Undoubtedly when the meetings close there are always some ripened souls ready for the kingdom, who are left like ungathered grain, waiting for the gleaners. These need but a personal touch to bring them in, and may be found and won if searched for.

These facts being recognized, what program for following up revivals is best? We feel that almost any program which is adopted after careful thought and prayer by such as know local conditions and are sensible of the truths we have been consider-

ing will be honored of God—*if it be conscientiously followed out.*

In forming our plans for conservation we should, of course, keep in mind the peculiar needs of those who are nearly won or who are newly won. For a time, at least, their needs should determine the program of the Church. Those who are near to Christ, but who have not confessed him, will need warnings and wooings. Those who are but babes in Christ will need "the milk of the Word that they may grow thereby," and not meat as yet—that will come later. For, like the Master, we must remember that there are many things which must be held in reserve until those to whom we wish to speak are "able to bear them."

The pastor should, therefore, keep these in mind both in the selection and treatment of his themes. Furthermore, he should give them the right of way in his pastoral work, for they will need careful shepherding.

Moreover, as sudden changes in temperature are fatal to infants, and as the atmosphere of the services during the meetings has been warm and genial, out of consideration for these, the nature of Sabbath and midweek services should correspond as much as possible with those of the revival. Wherever there may be need, stereotyped methods may well give place for a season to a less formal order of service.

Then, the new converts will need to be carefully directed in their activities. Their plan of life, as well as their life plans, have undergone a radical change. They must form new friendships, and must, both for safety and growth, be occupied with new and worthy tasks. Where there are suitable organizations the young converts should be induced to enter these—and these organizations should give special attention to ministering to their needs and development.

When such organizations are wanting, or even when they are not, it may sometimes be well to form classes taught by the pastor or some other suitable leader, for the study of the great doctrines of God's Word, and of the Church, or for the special study of books of the Bible, or on Missions, or for training in

Christian work. Out of such a class in Portland, Maine, formed by Dr. Clark in his effort to meet the needs of his own young people recently converted in a revival, the great Christian Endeavor movement was developed, which has been the pioneer in the way of organized efforts for young Christians. Surely, the results of that Portland revival have been gloriously conserved.

And thus, if the Church is to reap the full benefits of a revival, and utilize the new forces which have been enlisted, care must be taken that both the backsliders who have been reclaimed, and the new converts who have been enlisted are made to feel that there is a place for them—that their help is needed, and some definite responsibility must be laid upon them.

The fact that there are so many in all our Churches who are members only in name, and who count so little for the advance of the Kingdom, is due doubtless in no small degree to their having been neglected during the early days of their Church connection when their habits as Christians were being formed.

"To every man his work" is the teaching, and although it is no easy task to help each to find this work to which he is best suited, or to encourage him during the time he is trying to get under way, it is a necessary task. It is of no great interest to drill the awkward squad, nevertheless it is well worth while, for out of it may come our best soldiers and future leaders.

General Stonewall Jackson, that mighty man of prayer, was a sore cross to his pastor when he encouraged him to make his first attempts to pray in public, but what would the cause of Christ have missed had he not thus enlisted him!

Yes, such encouragement is most essential and yields sure and rich returns.

But it requires united effort. Especially when any considerable number are added to the Church near the same time. The matter of helping these to adjust themselves and of preparing and inducting them into suitable Christian work cannot be left to the pastor, or even to the officers alone of either the Church or the societies.

All of the membership must share in this responsibility. The co-operation of all is needed, and when it is had nothing is more helpful in maintaining the revival zeal throughout the membership at large.

Such service gloriously reacts upon all who engage in it, strengthening their faith, deepening their love, freshening their joy, broadening their sympathies, steadying their purpose and quickening all the pulses of their spiritual life.

NOTE.—To such as desire more definite and detailed suggestions as to a plan we would recommend the tract by W. E. Biederwolf, issued by The National Federated Evangelistic Committee (Headquarters, Winona Lake, Ind., entitled "A Simultaneous Campaign of Individual Evangelism." The plan, as outlined, more completely meets the immediate needs of those who would follow up and conserve the results of a revival than any other with which we are familiar.

ELEPHANTINE, AND THE PRIEST-CODE THEORY.

By P. P. Flournoy, D. D.,

Washington, D. C.

The relation of the Elephantine papyri to the sacrificial laws of the Pentateuch is a very interesting question at the present time. The Mosaic authorship of these laws has been disputed, and it has been announced long ago by higher critics that they were formulated some time during the Exile by the Jewish priests in Babylon, and publicly proclaimed by the chief among them, Ezra, "the priest," "The Scribe," in the notable law-reading described in Nehemiah, Eighth Chapter, which affected the restored exiles so profoundly.

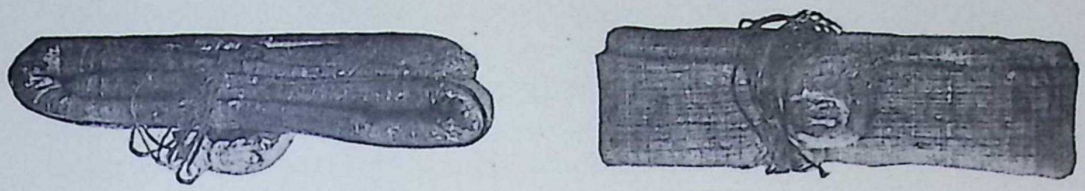
It was certainly regarded by the hearers as "The Law of Moses." "And all the people gathered themselves together as one man into the street that was before the water gate, and they spake unto Ezra, the Scribe, to bring the book of the Law of Moses which the Lord had commanded to Israel (8:1) . . . And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up of their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground." (8:6.) "And Nehemiah, which is the Tirshatha, and Ezra, the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not nor weep. For all the people wept when they heard the words of the Law." (8:9.)

Was this mere stage play? Mere pretense with no feeling in it all? Was not this real and profound emotion? How are we to explain it? The only rational explanation is that when the people asked Ezra to bring "the book of the law of Moses,

which Jehovah commanded to Israel," they believed it to be what they called it. And what are we to think of Nehemiah and Ezra's part in this matter? If this was a book written in Babylon, they certainly knew it. The reading was continued on the second day, and "they found written in the book of the law, how that Jehovah had commanded Moses that the children of Israel should dwell in booths in the feast of the seventh month" (8:14). They, accordingly, kept the feast of tabernacles, and "day by day, from the first unto the last day, he read in the book of the law of God." Did Nehemiah, who calls the book "the book of the law of God," know all the time, and did Ezra, the reader, know that it was a book which he and the other priests had gotten up in Babylon? Nehemiah tells us of this keeping of the feast of Tabernacles, "For since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so." (8:17.)

Now, the most plausible of all arguments against the Mosaic authorship of the Levitical laws is the fact that in the historical books of the Old Testament we do not find evidence that the people were observing all these regulations. The inference of critics is that the laws on these subjects were not written by Moses. But here we have the testimony of Nehemiah that the law concerning the feast of tabernacles *was* in "the book of the law of God"; but had been neglected from the time of Joshua (in whose time the "Legation of Moses" is represented in the Scriptures as having been instituted) to this period, about 444 years before Christ. Here we have an instance of what is universal experience with laws of all kinds—that they may exist as dead letters on the pages of statute-books. The non-observance of them does not prove their non-existence.

On the twenty-fourth day of the same month there was a convocation of a very different character. Many of the people, it seems, had intermarried with other races about them. This they were called to repent of, and "the children of Israel were assembled with fasting and with sackcloth and earth upon them." They "separated themselves from foreigners, and stood and confessed their sins and the iniquities of their fath-



TWO VIEWS OF PAPYRUS A FOUND AT ASSUAN.
SHOWS STRINGS AND CLAY SEAL.

ISLAND OF ELEPHANTINE.

ers. And they stood in their place, and read in the book of the law of Jehovah their God a fourth part of the day, and another fourth part they confessed and worshipped Jehovah, their God (9:3)." Then the Levites "cried with a loud voice unto Jehovah their God" (v. 4), and made a prayer reciting God's gracious dealings with His chosen people. Among other things the statement is made: "Thou . . . . madest known unto them thy holy Sabbath and commandedst them commandments and statutes and a law by Moses thy servant" (9:14).

In the account of the sealing of the covenant (10:1ff.) we find the record stating that they "entered into a curse (v. 29) and into an oath to walk in God's law, which was given by Moses, the servant of God." Then we have the engagement to bring offerings of various kinds, and wood to burn on "the altar of Jehovah our God, as it is written in the law" (v. 34). So we find that this law delivered through Moses *was a "written" law.*

There can be no question of the real earnestness of the people in these transactions. People who had endured, and suffered, and faced danger as these had done would not have taken oaths and invoked curses upon themselves in case duties should not be performed in mere play. They were in dead earnest. Those who can believe that they did these things in a spirit of levity and sport must be credulous indeed.

But what shall we say of Ezra and Nehemiah? Is it possible to believe that they, knowing the law to be a forgery, would have dealt with it and with the people as they did? If these two restorers of the worship of God, men among the purest, most earnest and most devout of all whose names are recorded in the Scriptures, could be thought capable of stooping to this base deception of God's people, we should see character made a negligible quantity in historical estimates, and deprived of all weight in forming conclusions.

It may be asked, What has all this to do with Elephantine and the sacrificial code? This will be seen when we come to look at some things which have happened on this interesting island.

Elephantine is an island in the Nile, just below the first cataract, opposite Assuan, the ancient Syene, where are the quarries from which much of the stone of which the temples of Egypt were built was obtained. It is a beautiful island, fringed with palm trees, the northern portion being very fertile and highly cultivated by its Nubian inhabitants, while the southern end rises almost to a promontory. This elevation was, in the sixth dynasty crowned with palaces. It was the site, thousands of years ago, of the capital city of kings who ruled all Egypt. All the splendor has long ago vanished. Hundreds of years before the Christian era there was built upon the site of these palaces a fortress for the defence of the southern border of Egypt against Ethiopia, or Nubia, as it is now called. A military garrison was established there, and the soldiers, with their families, came to own property, as we learn from deeds and other business papers discovered on the spot. They were there as early, it would seem, as the time of good King Josiah—and they were Jews.

Ten papyri found in excavations here were acquired by Mr. Robert Mond, Honorable Secretary of Davy-Faraday Research Laboratory of the Royal Institution, and by Lady William Cecil. These were published at the expense of Mr. Mond under the editorship of Professor Sayce, and of Professor A. E. Cowley, who was the chief decipherer and translator of these Aramaic documents. The photo-lithographic reproduction of the papyri is, I was surprised to find, on examining it, very clear, and would probably be as easily read by an Aramaic scholar as the papyri themselves. The characters are very much like those in our Hebrew Bibles, though less square and more inclining to the cursive style.

These papyri are on many accounts very interesting. One of the most important facts which they establish is the early use of the Aramaic language. It has been held that the Aramaic passages in Ezra, Daniel, and Chronicles demonstrated the late origin of those writings. Now, this argument against the genuineness of these books of the Bible is found to be absolutely false. These business records bear dates ranging from

494 to 404 B. C.* The language is the same with that of these passages in Ezra, Daniel and Chronicles, and was evidently the language of the soldiers when brought to Elephantine.

But a discovery of other Aramaic papyri was made in 1907 much more important and interesting to Bible students than these. Professor Rubensohn, under the direction of the Royal Museum at Berlin, commenced excavating at Elephantine in 1906, and besides many specimens of ostraca with inscriptions, found, among the ruins of the houses of the Jewish colony which the first records showed had been established there, the papyri which have aroused most interest and discussion. These were sent, with the seals unbroken, to the Berlin Museum and were put into the hands of the eminent Aramaic scholar, Professor E. Sachau. He has published them in two handsome quarto volumes, the first of which has an introduction by Dr. Bode, of the Berlin Royal Museum, with a transliteration into Hebrew script, and a translation of the papyri into German with copious notes. The second volume contains *fac-similes* of the records discovered. Before these discoveries Professor Sayce found at this place, in 1901, one papyrus leaf, which he was fortunate enough to see unearthed by the diggers for phosphates, and which he afterwards published. These papyri were only some two feet below the surface, among the ruins of the houses of the Jewish military colony established on the island so long ago.

*See article in 19*th Century and after,* December, 1911.

Professor Sachau's explanation of the fact that Aramaic, a Semitic dialect nearly allied to Hebrew, gradually supplanted this tongue as the language of the Jews is, that it was the general speech of all that region from which Sargon brought the people whom he placed in the conquered northern kingdom.

It was understood by Hezekiah's officers (2 Kings 18: 26) in Sennacherib's time.

A brick stamped with Nebuchadnezzar's name in Aramaic; a contract tablet dated in the reign of Evilmerodach, with a reference note in Aramaic (A. T. Clay's, Light on the Old Testament from Babel, pp. 363 and 370); and cuneiform business records with endorsements in Aramaic show how widely Aramaic was used in very early times.

So it was perfectly natural to find it in Ezra, Daniel and Chronicles.

But it is time to turn to the most interesting papyrus roll discovered by Professor Rubensohn. Writing in the *Deutsche Randschau,* Berlin, Dr. Herman Gunkel says, after speaking of the papyri first discovered: "All this, however, is cast into the shade by the papyrus lately discovered by Dr. Rubensohn, and now placed in the Berlin Museum. . . . Two copies have been found, one incomplete. A third and fourth portion also refer to the same event. . . . All these papyri belong to the same period, as is shown by the dates and names, and they explain one another." The roll was taken to the Berlin Museum, as has been said, with the seals unbroken. From a translation of Gunkel's article in the *Expositor,* January, 1911, I am able to give a few extracts:

Papyrus 1 begins: "To our lord, Bagohi (Gr. Bagoas), Ruler of Juda, thy servant Jedonia, with his colleagues, the priests in the fortress of Jeb." The chief priest of the Jewish temple on Elephantine, called in these documents Jeb—i. e., ivory, from the fact that this island was a depot for elephants' tusks brought from the more southern parts of Africa, makes his appeal, for the sake of the Jewish community in Jeb, or Elephantine, for help, to the Persian Governor, Bagoas, at Jerusalem. The occasion of the appeal was the destruction of their temple, which had stood for probably more than two centuries in the fortress on Elephantine. It was left standing and unharmed by Cambyses when he conquered Egypt in 525 B. C., and ruthlessly destroyed Egyptian temples and subjected priests and people to persecution. Professor Sayce is of the opinion that these Jews were some of the many mercenaries whom Psammeticus I. put in the southern border of Egypt when 240,000 Egyptian troops revolted and went to Meroe, in the time of King Josiah. At any rate, it seems probable that the fathers, grandfathers and great-grandfathers of the people for whom Jedonia wrote had worshipped at this shrine. It seems that there was a temple of Chnub, the ram-headed god of the Egyptians at Sewen (Syene—now Assuan), just across from the island, and that one Waidrang was bribed by the

priests of Chnub to destroy the Jewish temple. The letter continues:

"Thereupon, this cursed Waidrang sent a letter to his son, Nephaian, who was ruler of the fortress of Sewen, saying that the temple in the fortress of Jeb must be destroyed." "Then Nephaian brought Egyptian and other troops, and having weapons, entered the fortress of Jeb, pressed into the temple and razed it to the ground." They broke the stone pillars which were there; they also destroyed the fine gateways hewn out of stone, which were in the temple, and the doors with bronze hinges, the roof constructed entirely of cedar beams, and the remaining furniture they burned with fire. The golden and silver vessels for sprinkling and the utensils of the temple they carried away and appropriated. In the days of the kings of Egypt our fathers had built this temple in the fortress of Jeb. When Cambyses conquered Egypt he found this temple already built. He destroyed the temples of the gods of the Egyptians; but this temple was not injured."

He takes care to state, in this letter to Bagoas, that the Persian governor of Egypt, Arsames, was not to blame for this outrageous act, being absent from Egypt at the time. The favor which Cyrus and Darius showed the Jews seems to have been continued by Cambyses, his son; and this may help to explain the appeal to the Persian satrap Bagoas, and this reference to Arsames.

Jedoniah goes on to tell Bagoas that:

"After the deeds of Waidrang and the priests of Chnub, we wore sackcloth, with our wives and children, and we fasted and prayed to Yaho, the Lord of heaven."

It seems that immediately after the destruction of the temple, which occurred in 411 B. C., Jedonia and his colleagues wrote to the high priest at Jerusalem. For now, in 408 B. C., in appealing to the Persian satrap there he says:

"At the time this misfortune happened to us we sent a writing to our lords and also to Johanan, the high priest, with his colleagues, the priests of Jerusalem, to Ostan, the brother of

Hanani, and to the nobles of the Jews; but they returned no letter to us." Their grief is vividly described:

"We have worn sackcloth and have fasted since Tammuz day of the fourteenth year of King Darius, unto this day; our wives have become like widows; we have not anointed ourselves with oil; and we have drunk no wine. Also until this day of the seventeenth year of King Darius, no meal offering, no offering of frankincense, or burnt offering, has been brought to the temple."

"Thy servants now speak, Jedonia and his companions, and the Jews, all citizens of Jeb. If it appear right unto my lord, have regard to this temple to rebuild it. Behold us here in Egypt who have received thy benefits and favors. We pray thee to send a letter unto thy servants concerning the temple of the God Jaho, that it may be rebuilt in the fortress of Jeb as it was before. Then will we offer meal offering, etc., ... and with our wives and children . . . . will pray for thee, if this be so (done) until the rebuilding of the temple." It may be remembered that a similar reference to intercession is made in the decree of Cyrus for the rebuilding of the temple at Jerusalem. (Ezra. 6:10.) "That they may offer sacrifices of sweet savor unto the God of heaven and pray for the life of the king and of his sons."

Jedonia adds: "All these things have we notified in our own letter to Delaia and Shelemia, the sons of Sanballat, the ruler of Samaria."

Here we find Johanan named as the high priest at Jerusalem, and when we turn to Nehemiah 12:22 (R. V.), we find Eliashib, Joiada, Johanan mentioned as high priests in the order in which their names occur. In Nehemiah 3:1 we find that Eliashib is high priest at the time of the rebuilding of the walls of Jerusalem, and about thirty-six years later this papyrus letter is written at Elephantine, mentioning his grandson, Johanan, as high priest at this time, 408 B. C. It will be remembered that Sanballat was the leader of the opposition to Nehemiah in the restoration of Jerusalem, and that Manasseh, a brother of Johanan, married Sanballat's daughter and

PORTION OF PAPYRUS K FOUND AT ASSUAN.

was expelled from the city by Nehemiah. He seems to have gone to Sanballat, in Samaria, and has been credited (Josephus, Antiquities VIII) with the building of the rival temple of the Samaritans on Mt. Gerizim. From the dates given in Nehemiah 1:1 and 13:6 it seems that this occurred after twelve years form the time of Nehemiah's leaving the Persian court to go to Jerusalem, with the length of time taken up by his visit to King Artaxerxes added. It seems quite natural that in this letter written twenty-two or twenty-three years after this expulsion of this renegade son of Joiada, the high priest, we find his successor, another son, Johanan, named by Nehemiah in the high priestly line, addressed as high priest in this letter, and "Delaia and Shelemia, the sons of Sanballat, the ruler of Samaria," spoken of as if in authority in Samaria.

Josephus shows remarkable ignorance of the history of the Persian empire, speaking of Darius II as "the last king of Persia," and representing Sanballat as appointed by him ruler of Samaria, whereas in reality Sanballat flourished in the reign of Artaxerxes Longimanus, 465-425 B. C., and his sons under Darius II (Nothus), 424-405 B. C. But some critics preferred Josephus, who put Sanballat and Johanan away down in the reign of Darius III (336-331 B. C.) to Nehemiah, and now find themselves in a trap. For there have come up from the earth these old records, which show that Nehemiah was correct and Josephus very far wrong. They can no longer claim that the representation in the book of Nehemiah of Sanballat, as his contemporary proves, that this book was written as late as the time of "Darius, the last king of Persia." We now have contemporary records as proof to the contrary.

Only two other papyri in this roll need be mentioned, though there are others of considerable interest.

In the first of these two we find the mention of "a pair of turtle doves," "a goat," "frankincense and meal offering," in connection with the sacrifices of the temple. Thus the ritual law as laid down in Leviticus 2:1-2; 5:7; 12:8 (and as to the offering of the goat); Leviticus 3:12-16. On this Professor Sayce remarks: "Thus once more we find the Jewish com-

munity at Elephantine obeying the provisions of what, according to modern criticism, was the post-exilic priestly code."

Away back, in the days of King Josiah, Zephaniah had said, in God's name, "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." (Zeph. 3:10.) Isaiah also spoke of God's people who were in Pathros, i. e., upper Egypt.

The second of these two papyri is remarkable, as showing that the Passover was observed in Elephantine. It is a letter written to Jedonia about the date of the Passover. There seems to have been some difficulty about harmonizing the Persian and Jewish calendars.

As Professor Sayce remarks:

"Here again the rules enjoined upon Yedoniyah are derived from the "Priestly Code" to which Exodus 12:1 is assigned by the modern critics. As Professor Sachau remarked, almost the very words of Exodus 12:18, are reproduced. What then becomes of modern theories about the 'Priestly Code' and its post-exilic date?"

To quote him on another point, "The foreign garrison at Elephantine, like those in the Delta, was established by Psammeticus I, and not Psammeticus II, to take the place of the native Egyptian deserters." Some other scholars, however, think that this Jewish garrison was established by Psammeticus II.

These discoveries indicate quite clearly the truth of the following statements:

1. The knowledge and observance of the ritual laws which we have recorded in the Pentateuch, and of the Passover as a memorial of deliverance, are found among Jews on the southern border of Egypt, whose ancestors came thither probably as early as the reign of Psammeticus I in the first half of the seventh century B. C.

2. The language of these Jews being Aramaic, the occurrence of Aramaic words and passages in Ezra, Daniel and Chronicles makes it necessary for critics to find reasons other than

this to prove that they were written at a later date than tradition has assigned them.

3. Sanballat, and Johanan, mentioned in Nehemiah, and Bagoas, the Persian satrap of Judea, were real men, living in the time of Nehemiah and Ezra, and not mythical characters, as some critics have asserted.

4. The Jewish laws of worship in the books of Moses were not originated in Babylon and first published at Jerusalem by Ezra after the exile.

The whole result is an impression of reality and truth in the portraiture of the times as given in the books of Ezra and Nehemiah, and we cannot believe these most single-eyed and courageous servants of God and restorers of His worship to have been either deceivers or deceived when they called the book read to the people "The Book of the Law of God."

When we find Nehemiah humbly confessing, "We * * * have not kept the commandments, nor the statutes, nor the ordinances which Thou commandedst by Thy servant Moses" (Nehemiah 1 : 6, 7), and when we find the Feast of Tabernacles kept with such faithfulness and joy, and read, "For since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so"; and when we find it stated that Ezra "day by day, from the first day unto the last day, read in the book of the law of God," are we to believe that it was all a solemn farce, in which Ezra was foisting a forgery on a credulous people, with Nehemiah joining in the deception? Those who could believe this are as credulous as they suppose the returned exiles to have been.

Nehemiah implies quite accurate knowledge of Jewish history "since the days of Joshua, the son of Nun," in speaking of a law, which, though existing, was not observed during the long interval, showing us that the non-observance of an ordinance is no proof of its non-existence.

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CHRIST OUR MODEL.
(Concluded.)

By D. J. Burrell, D. D.

We have occupied ourselves thus far with the subject-matter of the discourses of Christ; it remains to consider:

B. His Homiletic Method.

1. And to begin with, *His Simplicity.* He addressed himself to the sublimest and profoundest problems which fall within the purview of mortal men; yet his hearers never had reason to complain that his sermons were "too deep" or that he was "preaching over their heads." This was one reason why "the common people heard him gladly." It was marvelous how he brought his great thoughts within the intellectual reach of average men. This, however, was in line with the purpose of his Gospel, which was intended for all. It would help us greatly in the preparation of our sermons if we were to have continually before us the picture of Jesus with a child on his knee, saying, "Verily, verily, I say unto you; except ye become as this little child ye shall in no wise enter the kingdom of God." A famous teacher of Homiletics was wont to advise his pupils to put some of their sermonic fodder so low in the manger that the lambs could nibble it; but Christ, by both precept and example, counsels us to place the whole gospel within the reach of all.

2. *His Picturesqueness.* He never preached truth on a flat surface but always in relief. It glowed in the colors of sky and field. It forced its way to brain and conscience through Eye-gate and Ear-gate. It demanded attention not for its own sake only, but for the splendid attire in which the great Master clothed it.

We are usually content with a mere statement of truth; he rarely was. He knew the aversion of the natural heart to

spiritual things; wherefore he called to his aid all forms and figures of speech. If he spoke on Influence, it was now salt, now light. If his theme was Religion, it becomes a pearl of incomparable value, so precious that a wise merchant might well dispose of all his treasures to secure it. Service is wielding the sickle in a yellow field. Indolence is standing in the market-place with folded hands. Consecration is stewardship. Benevolence is helping a man who has been waylaid on the Bloody Way. Forgiveness is erasing a charge of ten thousand talents; and Ingratitude is going out, with that cancelled charge in hand, to collect a bill of a hundred pence. Worldliness is a fool boasting of great possessions, which are destined to be sequestrated at nightfall. Avarice is a camel trying to go through a needle's eye. Heaven is home; and Hell is being out in the dark. Prayer is an importunate man knocking at his neighbor's door for bread at midnight. Censoriousness is a man with a beam in his eye complaining of another with a mote in his. Insincerity is a whited sepulchre, fair without but within full of dead men's bones. Providence is God's care for an odd sparrow. Thus the great Preacher shows us how to bring abstract truths within the range of simple minds and how to force them upon the attention of all.

3. *His Versatility.* In the brief compass of his recorded words he touched upon all the great truths of the spiritual life and upon all the essential requirements of the Moral Law, yet with such variety of treatment that one never grows weary of hearing him. This fact is worthy of our careful consideration; for we are over-inclined to preach in ruts and grooves. The circumference of truth is large enough to afford variety in abundance; but, unless we guard against our natural disposition, we shall stand foot-fast, on a small arc of the great circle, drawing out one sort of doctrinal or ethical thought until our Congregations nod as they murmur "When will he be done with it?" I do not mean that we are to go far afield in search of novelty; but, standing beneath the shadows of the cross, with all the points of the compass at our command, why should

we so fixedly stare at one small sunlit spot on an infinite horizon?

4. *His Use of Scripture.* At the beginning of his ministry he went into the synagogue at Nazareth and opened the Book; and, having found the place where it was written, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," he began to say unto them, "This day is the Scripture fulfilled in your ears" (Luke 4:16-21). And thence, through his entire ministry, he went "preaching the Word." It is written, "The people pressed upon him to hear the Word of God" (Luke 5:1). He was the great expository preacher. The Law and the Prophets were ever on his lips. Of the Scripture he said "It cannot be broken" (John 10:35); and, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). As to the Prophets he found the Messianic hope running through them like the theme of an oratorio. All prophecy "must needs be fulfilled." Fulfilled! Fulfilled! This was his constant word. Luthardt says, "The position which Jesus takes with respect to the Old Testament, and the estimation in which he holds it, may be clearly seen by the use he makes of it. He unquestionably regards the Old Testament as absolutely the Word of God." Canon Liddon says, "The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ; and if we believe that he is the true light of the world, we shall resolutely close our ears against any of the suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of his divine authority." This was the testimony of Jesus all through his ministry to the very end. On the morning of his resurrection he, unrecognized, joined two of his disciples who, as they journeyed to Emmaus, sadly discussed the failure of their hopes. At length he said, "O fools and slow of heart to be-

lieve all that the prophets have spoken!" And then "beginning at Moses and the prophets he expounded in all the Scriptures the things concerning himself" (Luke 24:25).

It is not strange that our Lord, whose preaching was so faithful to the Scriptures, should have prescribed the same method for us. He commissioned his disciples to "go preach." Preach what? "The Word." The law of the Kingdom is germination. The figure is seed-growing. "He spake a parable unto them saying, 'A sower went forth to sow his seed';" and when his disciples asked him the meaning of this parable, he said, "To you it is given to know the mysteries of the Kingdom of God. Now the parable is this: The seed is the Word of God." Wherefore, in the work of the Kingdom his disciples went everywhere preaching the Word (Acts 8:4; Colossians 1:25; Timothy 4:2).

We are not required to regenerate souls. This is the divine prerogative. But we are bound to disseminate the Word; and through the Word the Lord saves men. The Church shall not fulfil her obligation until her missionaries go to the uttermost parts of the earth, scattering the words of Scripture as leaves of the tree of life. God will do the rest. His promise is sure. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please and shall prosper in the thing whereto I sent it" (Isaiah 55:10).

The experience of the past has proven beyond all peradventure that the secret of success in evangelization is implicit faith in the Word of God. A Bible preacher is a preacher of power. A Bible preacher is a fisher of men. Mr. Moody, not long before his death, showed me a petition signed by sixteen thousand of the people of Australia and Tasmania, entreating him to come over and "preach the Old Bible and the Blood of Christ." "The Old Bible," said he, "has not lost its power.

They may rail at it, they may revile it, but it stands as an impregnable rock. And it has power to save men!" This was the secret of his marvelous success. He sowed the Word, and God fulfilled his promise; the song of harvest-home greeted the great Evangelist as he entered his heavenly city.

If we would be good soldiers of Christ, we must be loyal to the Scriptures. In our equipment (Ephesians 6:11-18), though there are many parts of armor, there is but a single weapon; namely, "the sword of the Spirit." He who enters battle with a wooden sword must know himself foredoomed to failure; but a fine confidence nerves the arm of the Christian who reads on his Damascus blade the name of its divine forger. In the hour of temptation, in the front of duty, in the service of the kingdom, he shall quit himself as a good soldier, if only he grasp firmly "the sword of the Spirit, which is the Word of God."

5. *His Practicalness.* He did not guess, or theorize, or speculate, or spend his strength on the splitting of hairs or the building of castles in the air. He spoke straight at the minds and consciences and hearts of men with reference to truths and duties necessary to be known for present welfare and, above all, for the endless life. His only written sermon, so far as we are informed, was when the religious leaders dragged an adulterous woman up the temple stairs and threw her down before him saying, "Moses saith that such as she shall be stoned; but what sayest thou?" He stooped then and, as it would appear, wrote on the dust of the pavement: "Let him that is without sin cast the first stone at her!" A sermon an hour long would not have cut so deep or carried so far. See them now, going out "one by one, beginning at the eldest!" That was a sermon with a harpoon in it. The custom of Christ was to aim his preaching, so as to make righteousness search out sin and put it to an open shame.

6. *His Optimism.* He could afford to be optimistic because he saw the end from the beginning. He knew that, however wrong and error may seem to have the upper hand for

a time, truth and righteousness are certain to prevail in the long run. Wherefore his preaching rings with "Fear not." Our faith in him should lift our preaching to the same major key.

> Fear not! The master builds again;
> A charmed life old Goodness hath;
> The tares may perish, but the grain
> Is not for death.

If the eleven disciples who came down out of the upper room, after the ascension of Christ, had been asked what they now proposed to do; and if they had answered, "We are going forth to the conquest of the world," they would have been laughed at. But at the end of the first century the eleven had become half a million; at the end of the fifth century they were ten millions; at the end of the fifteenth they were one hundred millions; at the end of the eighteenth they were two hundred millions; at the end of the nineteenth they were above four hundred millions; and still the royal standards onward go! Why should we borrow trouble for the future? Let us preach as if we believed our Bible and as if the impressive logic of events had not been lost upon us.

7. *His Tone of Authority.* "He spake as one having authority, and not as the Scribes." The word "authority" is *exousia;* that is, something coming from within. He did not derive his authority, as the scribes did, from ancient worthies or from precedents; but from his own consciousness. The Court of Ultimate Appeal was in his own breast; as he said, "I am the Truth." It was for this reason that he could speak with a Yea and Amen, and "Verily, verily, I say unto you."

In this we cannot copy him. Our *ipse dixit* is but as tin thunder in the presence of men and women who are as wise as we. He is a foolish preacher who presumes to say, "I am Sir Oracle, and when I open my lips let no dog bark." Nevertheless we are quite at liberty to dogmatize, if only we dogmatize upon the authority of the written and incarnate Word of God. We cannot say "Verily, verily, I say unto you"; but we can say "Thus saith the Lord," or "Remember the words of the Lord

Jesus, how he said." And when we postulate our statements on such authority we are not at liberty to speak in doubtful terms. We are not at liberty to put an if or a peradventure into any truth which Christ affirms with a "Verily, verily." Our certitude is measured by our faith.

The reason why people come to church is not because they want to know what the preacher thinks about this or that; our personal opinion is of little or no importance to the average man; but the people want to know what God has to say about the great verities of the Spiritual life. They expect us, as students of his Word, to know its contents; and we are under bonds to declare faithfully, fearlessly and confidently the whole counsel of God.

Our success as preachers will be measured in the long run by our imitation of the method of Christ. But back of the preacher is always the man. We cannot preach like Christ unless we live like him. Wherefore let us pray that the mind that was in Christ Jesus may be also in us.

> Lord, make me like thyself;
> Lord, make me be myself;
> Seeming as one who lives to thee,
> And being what I seem to be.

It is said that centuries ago in the public square of an Italian city, an unknown friar preached to the people about Christ and him crucified so eloquently that all were melted to tears; and then he went his way. As years passed the story of that wonderful sermon was handed down from generation to generation until it became a tradition. At length the devout people of that city resolved to erect a monument to the memory of the eloquent friar. The marble shaft was prepared accordingly; but what name should be inscribed upon it? No one knew his name; none could remember ever having heard it. The archives of the city were searched in vain. In due time, however, the marble shaft was erected; and there it stands to this day, inscribed with a single word, a name, not the preacher's name, but "JESUS," the name which is above every other that is named in heaven or on earth.

THE SOURCES OF OUR BIBLE.

By Margaret Dunlop Gibson, LL. D.,

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Whence did we get our Bible, and by what processes has it come into our hands in its present state? Can its accuracy be verified by each of us for himself, or for herself? These are questions which must occur to the mind of every thoughtful Christian; and therefore it is of great importance that religious teachers should have the essential facts at their fingers' ends, however much they may differ about certain non-essentials, so as to have an answer ready for every inquiring and anxious soul. More especially is it so with Protestants, who do not fall back, like their Roman Catholic brethren, on the authority of an infallible Church.

1. The first essential fact is stated by the Bible itself. "Holy men of God spake, moved by the Holy Ghost." 2 Peter 1:21. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets." Heb. 1:1. If it may be alleged that these words refer to the Old Testament alone, we can add the words of him who is looked upon by many of our fellow-Christians as the chief of the apostles. Speaking of the manner in which unstable persons in his day treated the writings of Paul (the earliest of the New Testament books), he says, "as they do also other Scriptures" (2 Peter 3:6), thus putting the seal of divine authority on the documents from which our Christological doctrine is chiefly drawn.

"Sundry times" extends over more than ten centuries. Who would not marvel had he not been accustomed to the Bible from childhood, that a library of books, written at so many different epochs, give substantially the same idea of God, uphold the same character of righteousness and predict a like reward for virtue, and a like penalty for sin? "Divers manners" includes history, poetry, philosophy, prophecy, exhortation, counsel and

apocalypse. There may be differences of opinion as to what is real history, and what is moral allegory, as, for instance, in the opening chapters of Genesis. Poetry may sometimes be mistaken for fact; and it frequently requires a considerable degree of knowledge and skill to decide such a matter; but there can be no question as to the moral grandeur of any single book. We must leave to the skilled Hebraist and Greek scholar the task of interpreting the prophets, to the historian and antiquary and excavator that of illustrating them; yet whilst all these tasks call forth men's highest intelligence to investigate and to understand, that intuitive perception which sometimes escapes the wise and prudent, will ever continue to be granted to "babes." I have the privilege of knowing more than one great Biblical critic whose success is owing to his possession of the two faculties combined.

II. The Old Testament was written in Hebrew, and the New chiefly in Greek. Hebrew has to us a disadvantage compared to Greek, that we have in the former language no contemporary literature whatever with which to compare the Old Testament writings.

It is certain that the Jews did not keep and copy the text of their sacred books with the scrupulous care which they had adopted at the time when our Lord spoke of one jot or one tittle not passing away. We know that exactitude had not been aimed at before the time of the Massoretes, because our Hebrew text varies considerably from the Septuagint, viz.: the Greek translation made by order of Ptolemy Philadelphus, king of Egypt. (B. C. 285-247.) He summoned 72 of the most learned Jews of his time, and kept them in durance till they had accomplished their task. We need not give too much credence to the tradition that they were shut up in separate cells and worked without any communication with one another; yet when they came to compare the results they found them all in perfect agreement. The Septuagint brought the Hebrew Scriptures to the knowledge of the Greek-speaking world; so that wherever there were colonies of Jews with their synagogues, as was the case all around the Mediterranean shores, and far into

Asia, earnest men and women studied it, and forsaking the cult of the heathen gods, became proselytes to the Jewish faith, and devout worshipers of Jehovah. So the way for the gospel message was wondrously prepared; and the religious force created by the reading of the Septuagint was so great as to make it possible for a man like Saul of Tarsus to conceive the idea of making Judaism a world religion. When the great event took place by which in a moment, in the twinkling of an eye, Saul, the persecutor, became Paul, the apostle, the New Testament was at the same time provided with its earliest writer. For whether we agree with Harnack or not in considering Mark as the first of the four evangelists, an opinion which is by no means universally accepted, there was a Gospel before the Gospels; not merely an oral one, taught to Catechumens who possibly could not read, but actually a written one. The principal facts in the life of our Saviour and the chief doctrines he taught may all be gathered from the Epistles of Paul. They possess, moreover, this valuable quality, that they pre-suppose in the minds of their recipients a previous knowledge of and an acquiescence in the truth of his allusions. I do not think it is seriously disputed that 1 Thessalonians has the honor of being the very first book of the New Testament.

I do not propose to go deeply into the question of why and at what period each of the four evangelists wrote. That can be learned partly from the pages of Eusebius, partly from any of the modern Hand books to the New Testament, such as Dr. Kenyon's.

I think it will be more profitable to mention the chief MSS., and to state some of the principal difficulties of paleography, or the art of reading ancient writings. Greek MSS. are, of course, the first sources for the text; but some of the versions, especially the Old Latin and the Old Syriac, have a peculiar value of their own, inasmuch as they represent translations that were made before our extant Greek MSS. were written, and therefore reflect a text that is older than these. The oldest known Greek MSS. of the Bible are the Codex Sinaiticus and the Codex Vaticanus; the latter being in the Pope's library at

Rome; the former, found by Tischendorff at Sinai in 1843, being in the Imperial Library at Petersburg. They have both lost their dates, but they are sister MSS., and are probably two of the fifty that Eusebius made by order of the Emperor Constantine in A. D. 331. Next in order comes the Codex Ephraemi, at Paris, then the Codex Alexandrinus, in the British Museum, followed by Codex Bezae, at Cambridge, with its erratic readings. These are all in uncial letters, that is, capitals with small hooks, having no division into words. Sometimes the first half of a word is at the end of a line, and the other half at the beginning of the line beneath it; nor is there any punctuation. It requires a little practice on the part of Greek students to acquire a facility in reading uncial texts. As there are excellent *fac similes* published of most of these Codices, there is no reason why Americans should be behind Europeans in the art, and, indeed, the originals would hardly be lent for the purpose, the *fac similes* being quite as useful. There are contractions to get acquainted with, but they are not difficult to master. Besides these great uncial MSS., there are what are called "cursives," having a style of writing that came in at a later period. These are much more difficult to read than the uncials, just as many modern letters are more troublesome to decipher than typewriting, and they can hardly be studied without the help of a competent paleographer. Though these cursives belong to a later period than the uncials, some of them are of almost equal value for textual criticism. It is not antiquity alone that counts; for a comparatively late MS. may represent a text earlier than that of any of our present MSS., nor is it quantity of examples; inasmuch as various causes may at any period have led to the destruction of a whole family of MSS. A skilled paleographer will often find it necessary to weigh probabilities. He will soon get familiar with the class of errors into which scribes are apt to fall. It seems that printers are liable to similar snares, and a little manual experience as a printer is said to be very useful to paleographers. We may mention a few of such errors. Owing to the pronunciation of certain vowels and diphthongs being alike in Greek, both an-

cient and modern, the vowels ei, i, y are often found written instead of one another, a fact which points to the MSS. having been written to dictation; and also to the modern pronunciation of Greek being similar to the ancient. There is also the occasional omission of whole phrases, generally due to what some people call *homoeoteleuton,* and others *transihence.* When a scribe was writing and came to a passage where two consecutive sentences ended with the same word, and it so happened that he had to leave off for the night or for a meal, or for any other reason, he sometimes on returning to his work did not look too carefully where he had left off, noticing only the concluding word; and so he omitted a sentence. Possibly in revising afterwards he himself or an official supervisor saw the omission and supplied the missing sentence in the margin, putting a little mark where the insertion was to come in. Then a century later another copying scribe would mistake some other mark, perhaps some defect in parchment, for the sign of insertion and put the sentence in the wrong place, possibly in the wrong column. For almost all ancient MSS. are written in several columns, this being an inheritance from very ancient days, when narrow strips of papyrus were the only writing material. I can give three interesting examples of such mistakes, as revealed by the Syriac Palimpsest of the Gospels, which my twin-sister, Mrs. Agnes S. Lewis, discovered at Sinai in 1892. One is in Luke 1:63, where the words καὶ ἐθαύμασαν πάντες, "and they marveled all," come in at the end of v. 64, instead of in the place we are accustomed to; "And the string of his tongue was loosed, and he spake plain *and they marvelled all.*" This sounds more probable than that they should have marveled at Zacharias fixing on any particular name. The second is in Mark 16:4, where the words ἦν γὰρ μέγας σφόδρα, "for it was very great" are put into the mouths of the women by being transferred to the end of v. 3. "Who shall roll us away the stone, for it was very great?" This also has an air of probability. But the most important of all is the transposition of verses in St. John's Gospel, ch. 18, where verse 24 comes after verse 13. "Now Annas had sent him bound unto Caiphas,"

etc. This removes a discrepancy which has puzzled commentators through all the Christian ages, as St. John seemed to make our Lord's trial take place in the house of Annas, whereas the other three Gospels relate that it was in the house of Caiphas. It is very seldom that the errors of scribes really affect any point of doctrine. There is one that I should like to see established, as it would furnish an additional proof of our Lord's divinity. It is in John 1:13, where ἐγεννήθησαν may be ἐγενήθη. The passage would then refer, not to believers, who surely were born after the will of the flesh, but to him on whose name they have believed, and to whom the assertion applies with the authority of all the New Testament writers, as well as his own. I would like here humbly to dissent from a canon laid down by that eminent textual critic, the late Dr. Hort. He said that when there were several readings in various MSS. the most difficult one should always be preferred. I cannot help thinking that the opposite is the case. We surely would not deal thus with our private correspondence. We should instinctively choose that which made the best sense.

In conclusion, I wish to point out the difference between textual criticism and what is called the higher criticism. The latter by comparing the contents of each book with each other and with the other books, seeks to build theories as to date, authorship, etc., and the results confidently arrived at by one scholar are frequently disputed and modified by others. The former has a different method and another object, viz., by patient and accurate examination of the text of various MSS. to determine which is the correct and original reading. Could we but find the autographic originals, the work of the textual critic would be at an end, perhaps that of the higher critic also. But God has allowed these to perish, one and all, no doubt in His good providence, to stimulate our research, and fix our attention. He has dealt with us in this respect in a similar way as He has done with us in regard to the laws of nature, which we cannot discover without diligence and ingenuity, faculties whose exercise raises us in the scale of being.

There will always be two schools of thought with regard to

Biblical criticism; the conservative and the liberal or progressive. It is possible to sympathize with both. But in view of the immense importance of the Bible above any other book, and its sacred character, we would plead at least for reverent treatment of its contents. A few years ago it became the duty of one of the leading surgeons of England to perform a vital operation on his sovereign. It is said that he felt his arm steadied by the consciousness of an unseen influence above and beyond his professional skill; nothing less than the heartfelt prayers of millions in many lands. Can we demand less reverence in those who take on themselves the task of dissecting our sacred books, and pronouncing what in their opinion is genuine and what interpolated? The last book of the Bible ends with a double imprecation on him who shall take liberties with its contents; an imprecation followed and imitated at the close of many an Oriental MS.; and providentially this book comes at the end of the Canon, and its solemn meaning is thought by many to apply to the whole series of books bound together in our Bible. It is undeniable that the knife has been sometimes far too ruthlessly applied. For instance, many critics have been very anxious to get rid of the twenty-first chapter of John's Gospel; thinking the end of the twentieth chapter to be a fitting conclusion. Yet it is singular that no known MS. omits chapter twenty-first, not even an ancient scrap dug up from the sands of Egypt a few years ago. MSS., like stones, sometimes seem as if they spoke.

THE JAMES SPRUNT LECTURESHIP.*

By Russell Cecil, D. D.,

Richmond, Va.

The establishment of the James Sprunt Lectureship was an interesting event in the history of Union Theological Seminary, and an important addendum to the course of study in that institution. The friends of the Seminary are grateful to the founder for his wisdom and generosity in making it possible for the institution to offer to its students the signal privileges which this foundation secures. It will enable the authorities of the Seminary to obtain the services of masters in sacred learning to discuss topics with which they are especially familiar; and, as the years go by, it will provide a series of volumes in theological literature which will be of great value to the church. When wealth in the hands of a Christian man is put to such sacred usage, he becomes, indeed, "a minister of God for good."

The Seminary was fortunate in securing Dr. David James Burrell, pastor of the Marble Collegiate Church of New York, to deliver the first series of lectures on the Sprunt foundation. Dr. Burrell's long experience as a pastor, coupled with the acceptable homiletic work which he has been doing for some years at Princeton Theological Seminary, fitted him, in an eminent degree, to stand at the head of the column of distinguished lecturers which it may be expected will fill this position. Coincident with the delivery of the lectures is their publication in book form. We have the pleasure of greeting the man and his book at the same time. A speaker by the charm of his personality and delivery may hypnotize his audience; but when

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*The Sermon: Its Construction and Delivery. By David James Burrell, D. C., LL. D., Pastor of Marble Collegiate Church, New York. 8vo., cloth, net, $1.50. Publishers, Fleming H. Revell Company, New York, Chicago, London and Edinburgh.

the subject of his discourse is presented in a book, and we have the opportunity of sitting down and quietly scanning its pages, we are able to judge more discriminatingly of the value of what he says. We are happy to say that Dr. Burrell's published lectures, as well as his own delivery of them, will bear close and intelligent scrutiny. His visit to Richmond at this time has been much enjoyed, not only by the faculty and students of the Seminary, but also by the pastors and many of our people in this city. Inasmuch as his stay can only be brief, we are glad that he is able to leave the published lectures with us.

Dr. Burrell confines himself entirely to the matter of preaching. He deals with the conventional subject of the Sermon, its Construction and Delivery. He shows his good sense in not pandering to the spirit of the age by striving after novelty, but is content to analyze the subject thoroughly, and by a comprehensive and exhaustive treatment of it furnish his hearers and readers something worthy of their thoughtful attention. It is refreshing to hear a man who is a true conservative in theology and preaching, and yet who has a sufficiently progressive spirit to insist upon presenting Scriptural truth in such a manner as to both attract and impress it upon what is called "the modern mind." Dr. Burrell has little sympathy with religious fads and fashions; but he has an open mind, and is always ready to admit that truth may present itself in kaleidoscopic forms.

The lecturer's own charming personality, his pleasing and forceful delivery, his "robustious" faith, his loyalty to essential truth, his submission to the authority of the Holy Scriptures, in a word, his altogether normal and sane way of thinking and talking about the preaching of the gospel, combine to make him a desirable lecturer on spiritual things and "a workman that needeth not to be ashamed." He not only knows how a sermon ought to be constructed, but "is able to teach others also"; and at the same time furnishes an example worthy of imitation in his own preaching.

Dr. Burrell is well acquainted with the literature of his

subject, and enriches his book with numerous and apt quotations from the masters in this department of theology. Many of these, which could not be brought out in the lectures as delivered appear in copious and valuable footnotes, which are interesting and helpful to the reader. He also deals freely in illustrations, both from sacred and profane literature, and from common life. He believes that a sermon is for the people; that it should be as picturesque as possible in order to attract their attention; and that it should be dressed in language which they can understand. Next to error, dullness, of all things, should be avoided. He insists that the text or subject should be thoroughly analyzed; and that the sermon ordinarily should be fully written out; but he strongly opposes the use of the manuscript in the pulpit. He classes "the manuscript" with the conventional "pulpit" itself, and with "the cloth" of "clerical cut," as *"impedimenta"* to effective preaching.

After having listened to many of the lectures delivered by Dr. Burrell himself, and after having examined them in their published form with some care, we are prepared to heartily congratulate both the lecturer and the Seminary upon this happy beginning of the series on the James Sprunt foundation.

Missionary

THE REVOLUTION IN CHINA AND ITS EFFECTS.

Rev. S. Isett Woodbridge, D. D.,

Editor of "The Chinese Christian Intelligencer."

Some months ago a witty friend, who is an eminent authority on "things Chinese" was asked this question by anxious friends in America: "What are the bottom facts about the Revolution?" He replied: "There is no bottom and there are no facts."

We in China have been in a fog of uncertainty and doubt ever since the Revolution began, over a year ago; and have, perforce, held our peace until the fog lifted enough to develop a horizon, and even now one cannot safely predict what will happen any day. For years we have been on the edge of rebellions—just over a volcano smoking with augury and threatening to burst into flame at any moment. It takes history a long time to crystallize and harden; gunpowder and blood are required to "jell" the mere liquid conjecture into solid facts. The Chinese people have astonished the world! In Shanghai we celebrated the first anniversary of the New Republic and the writer carried three lanterns in the great procession that filed through Shanghai on October 10th. On these lanterns were four characters which mean "The Chinese Republic." What we are writing now has the back-ground of one year. Six months ago it would have been considered mere sheer balderdash by the true Chinese student. Half a year hence it may be pronounced trash.

It is easier to tear down than to build up. Synthesis is more difficult than analysis. Many observers of the Chinese mistook the truth that the people in this country realized this more

practically than Westerners. The Sons of Han set themselves to the task of ejecting the Manchus—bag and baggage; they would brook no half-way measures. Many of their foreign friends advised a compromise; they suggested sweeping reforms in the old government. The Imperial Court went begging for favours in the most abject manner, but the Chinese would have no compromise, they despised the Tartars with inherited ardor born of three hundred years. The Manchus must go and the Manchus went. This is the first fact that appears in the offing in the sea of uncertainty as the fog lifts and the outlook widens. The Manchus are not in evidence in China. In most places the queue has disappeared like a snake in its hole. Thanks to the influence of Christianity, comparatively few of the Tartars were killed by the conquerors—but were pensioned instead! As soon as the revolution began in Wuchang the Manchus were butchered after the old way, when the student of a Christian college interceded for them and many were spared.

In the next place, the celebrations like the above, were held in all quarters of this broad land—and there was no bomb-throwing or gun-drawing by the multitudes who joined in the festivities. The Anniversary proved beyond doubt that, in the work of synthesis, the Chinese are no nature's journeymen. They are beginning the difficult task as a united people. It is really wonderful how cohesive they are and how anxious they are to let the world know they intend to keep the peace at any cost. We have often seen large boat-loads of Chinese, consisting of men, women and children whose weight sunk the craft to the gunwale, crossing a stream. If the freight had been American, the impatience of the individuals would probably have led to disorder and the unruly crowd would have sunk her to the bottom ere she reached the middle of the river. But the Oriental cargo of human beings sat still and immobile while the boatman sculled the craft to the other side. Every man, woman and child combined to "trim" the boat until she was safely over. In this new Ship of State of China everybody seems desirous to trim. True, there are some lawless ones,

but they are sternly repressed by decapitation or pistol! Wonderful indeed! And we have often conjectured what would have happened if we Europeans had been involved in this struggle, instead of Asiatics. It is quite possible that the Ship would have been sunk or that three-quarters of the people would have been killed and the other quarter fighting for first place!

China seems united under the one strong man, who was villified by the name of "Yuan the Thief" by all the Chinese dailies of Shanghai a few short months ago. The history of Yuan Shi-Kai is remarkable. Less than a year ago he was in command of the Imperial troops and appointed especially by the Prince Regent to crush the Rebellion. We need not relate how judiciously he temporized, and how gracefully he joined the Republicans at exactly the right psychological moment, how he barely escaped assassination and finally how he was elected Provisional President of the New Republic! Yuan is not only strong, but he is far-seeing and capable, and the Chinese will doubtless make him their permanent leader when the elections come off at the close of the term.

The abundant harvest that God has vouchsafed to this new people this year makes them satisfied with the new order; everywhere in the Eighteen Provinces the crops of rice and wheat have been to them a signal token of the blessing of High Heaven on the Republic. This is a divine warrant—a sure sign of approval of the Revolution, for Orientals mix their politics with religion far more than we Europeans do. It should, however, be noted that while the government of China has been theoretically autocratic, practically the people have ruled. The old Mandarins were often of little real use and they lived in deadly fear of uprisings of the populace who paid their taxes and got little returns. The towns and villages were (and are) governed by elders. One of the great hindrances to the progress of the Gospel has been the opposition of these officials who dreaded the assembling of large bodies of men, for this offered the opportunity to discuss State questions, breed discontent and foster rebellion. The law was against societies and the Church

fell under the ban. For this reason there has been suspicion against missionaries who come to China to found churches composed of individuals who are intelligent and think for themselves.

The strongest political factors, perhaps, that make for the stability of this new Republic are the Provincial Assemblies. About six years ago the Manchus yielded reluctantly to the demand of the Chinese for representative bodies in the Provinces, but on the establishment of these bodies there was constant friction between the Assemblies and the Central Government, which persistently endeavored to curtail their power. But these Assemblies have, in a measure, learned the principles and practice of Parliamentary law—and as they now exist in nearly every Province they constitute a mighty force in shaping the laws and constitution of the future China. *En passant* foreign missionaries have for a long time taught the Chinese how to govern in Church Courts. Many of the new officials in the Republic are Church members, who understand the rules and points of order in deliberative assemblies and the reader of these lines will note that even in secular affairs the beneficent influence of the Church in America who sacrifices so much to send out her missionaries, is felt in these uttermost parts of the earth in many, many ways. It should be stated, however, that the Chinese who went abroad many years ago and learned from western nations, in spite of the opposition of Imperial China, have also contributed largely to the present favorable situation in governmental affairs. But who persuaded these men to go abroad? Missionaries. And missionaries often secured the funds for their education, found friends for them, especially in America, and brought them back for service in China.

The establishment of this Chinese Republic is unique in the history of the world. First, there are more people involved; next, there was the long reign of the Manchus; thirdly, there were such sweeping changes in religious and secular belief, in modes of thought and life, and even in customs and dress. In and about the city of Canton it is said that half a million

queues disappeared in a few days and there is a crying demand everywhere for foreign hats, shoes and cloth. Lastly, the Revolution was unique because it was brought about in so short a time and with so little blood and destruction of property.

The effect of the change in government is startling and far-reaching in every department of business activity. Time does not allow me to dwell upon the changed aspect of China toward monetary and commercial enterprises. For thirty years I have watched the evolution of Christian thought among this people. Believing from the first in the principle that the Gospel of Jesus Christ is the power of God unto salvation where it is preached and that, like radium, it will revolutionize and overturn when it is fully understood and applied, we have it fully verified in China. I have seen the Truth make men free in mind and spirit. It has transformed lives, instilled new motives into individuals and made them live for God. Broadly speaking, it was largely due to the Truths of the Bible that the liberty which the Chinese are beginning to enjoy, however crude and imperfect it may be to us, was obtained. It was through the preaching and the writing of Christians that true ideas of freedom dawned upon the fettered minds of these multitudes. Our translated books have widened the scope of a narrow vision and created habits of thought that would never have been born if the Church had not sent us to preach and teach whatsoever things the Master has commanded us.

And we have really just begun. The Chinese are reborn, awake, alert. In powers of thought they are the peers of the American; but for centuries their wings have been cramped and broken. Now they are healed and released. For centuries heathenism as black as hell has not only debased every department of life, but has garrotted and throttled initiative and combination. The new truth has remedied that. If the inherent power of the Chinese is rightly directed, this country bids fair to be one of the mightiest in the world, with their inborn ideas of economy, thrift and perseverance, with their

innate common sense, love of peace and contentment with little things, with a country almost untouched by railways, modern machinery, with few modern mining plants, and a soil merely tickled with the style of plow in use in the time of Elijah and no experimental farming, what can stop the progress of the hundreds of millions of intelligent people now suddenly awakened and eagerly demanding more light?

The writer has also observed the evolution of the Chinese periodical—from the little thing that catered to the superstitious taste of a crude constituency, and dished up all sorts of silly and puerile stuff for the ignorant public, to the big dailies that for the most part brought about the Revolution. A neighbor who lives in the same street was editor of one of these. Happening to be on board the same ship with him coming down the Yangtse River in 1895, he informed me that it was very difficult for his paper to secure readers, and it was necessary for him to frequent the tea-shops of Shanghai in order to convince the people that a newspaper was really useful! Since that time journalism has advanced by leaps and bounds. This same newspaper publishes all kinds of news articles which bear on real progress, it prints Reuters telegrams in Chinese and has thousands of readers in many parts of China. A little over ten years ago the eight Presbyterian Missions of England and America laboring in China decided to establish a religious newspaper to be published under joint control. The result is the Chinese Christian Intelligencer, about which the writer will not write much in this article, which deals especially with the Revolution. Suffice it to say that we believe that this paper goes to more postoffices in China and Manchuria than any other periodical published, that its circulation has increased a thousand within the year and that the prospect of its future usefulness can hardly be described in words!

The Revolution has also enlarged the area of every other branch of missionary work, and offers as fine an opportunity for good to the young man who wishes to spend his life for Christ, as can be found anywhere. For few people realize the

high esteem of Christianity held by the Chinese to-day. It is universally thought that it was its power that brought about the new order. We missionaries now possess what we have never possessed before—the universal favor of both officials and people. Americans especially are held in honor for many reasons, and to speak commercially—the best assets our country holds in China to-day are the schools, colleges, hospitals and printing presses that have been established by our Church at home through her foreign missionaries. American missionaries have done more to cause the Chinese to favor our country than all the consuls, and gunboats that have been sent to this land, for we cannot shoot a spirit of love and respect into the heart of the Chinese with a Krupp gun or a Mauser rifle. It is the missionary who has won for America the esteem and respect of the Chinese. And this has been done by comparatively such a small outlay of money and men. Give us half the men and money that the American government expends on her armament and diplomats and we will even commercially bring in more returns. Our institutions are suffering from lack of funds; we require enlargement in every department. If the money expended by the American Government to equip one small cruiser to kill men, were given to Dr. R. T. Shields, in Nanking to provide outfit and material for his medical school; if the hundredth part of the price of one gun-boat that now wanders idly about the rivers of China could be secured to enlarge *The Chinese Christian Intelligencer* it would have more moral effect on this Chinese people, and do more good in every way than the whole fleet of American warships!

Oh, the golden opportunities that in a few years may pass away to bring a nation to God—and the solemn responsibilities that rest upon us all to improve them! We missionaries are sent to this great harvest field to reap. The harvest is dead ripe and we have only small sickles instead of McCormick reapers, and we are so few, or, to change the figure, we are sent on a campaign and inadequately provided for in equipment. The Gospel is the Power of God unto salvation, but it requires men and means to distribute and apply it.

The effect of the Revolution is to increase our responsibility. A nation perhaps destined to be the mightiest on earth is to be shaped; the wisest diplomacy is needed and the best men the Church possesses are in the greatest demand. Methods of mission work to-day are as different from the old ones as modern warfare differs from the bow and arrow. It is the same fight against sin, but our enemies are stronger and have the modern guns. Will our Church at home with her prayers and her ample resources strengthen the hands of her soldiers fighting the battles of the Lord for the souls of men against the mighty in the New Republic of China? We trust so.

NESTORIAN RELICS IN NORTH KIANGSU.

By B. C. Patterson,

Suchien, China.

Christian students of Church History will be interested in evidences of the existence of the old Nestorian Church in North Kiangsu. It is well to record these facts now, for in a few more years it will be impossible to tell whether the phenomena are to be traced to the early Church or to the recent propogation of Christianity in China.

First. There is a temple at Hsuchowfu, situated in a retired place outside the city wall, that has in it two chief figures—one is called Adam and one is the "First Mother." They are clad in "Bu Long" leaves (no one seems to know what Chinese characters represent those sounds. If it should prove that it represented "fig leaves" in some Western Asian tongue, we would have a definite reference to the past). Of course, as the idol was supposed to represent the Father of the race, it would be natural to call it Adam, if the keeper knew the Biblical account. Careful inquiries from old scholars revealed the fact that it has gone by this name since before modern missions opened work within a hundred miles of the city. The temple is evidently a century old and possibly much older.

At Tsing Kiangpu there is a temple to the "first parents." The temple is old and going to decay. It was built in the Ming dynasty, for the canal, which in those upper reaches was made about the seventeenth century, was cut right through the back court-yard. The figure of Adam was very large, so that the temple was originally called Great Buddha Temple. The new figures of Adam and Eve are still about 15 feet high, but much smaller than the original figures. They are seated and both are clothed in leaves of a large size. On asking the keeper, a "Taoist" (?) priest, what the idol was called, he said "Pan Ku." We said, "Is it not called Adam?" He answered, "Oh!

yes, to those who understand we call it Father A(d)." When one remembers the Chinese habit of using, when possible, only one syllable for a name, it is natural to assume that this is a shortened name for Adam.

Eve holds the Buddhist sign for origin, in her hand, and Adam holds a circle or plate of the heavens. The circle is a large flat ring with a cross in the center. There is a whole brood of "holy mothers" along the walls of the rooms. Among their names we recognize the Goddess of Taishan. Is Yuen Nu Niang the Virgin?

The cross inside the circle of the heavens seems to point definitely to Nestorianism, for they made so much of the Sacrament of the Signation of the Holy Cross. And on the Nestorian tablet at Sianfu we read that Jehovah "appointed the cross to fix the four points of the compass."

The library of this temple once contained many books of deep interest, but they were destroyed in the Taiping rebellion.

Among the traditions and language of the people one would naturally expect to find traces of the Church that flourished so long among them. In the Encyclopedia of the Demigods there is a faithful and accurate account of the birth and life and death of Christ. It is not easy to tell the source whence this account comes. It is not from Protestant Bibles. The characters used in proper names are more like those used by the Roman Catholics, though not quite identical with them. As the Roman Catholic absorbed the Nestorian Church it is but natural that their missions should use the Nomenclature of the older Church.

In an old book, called "Chasing Literary Shadows," there is an account of the creation of Adam and Eve and the flood and Noah and his sons. The time that is said to have elapsed between Adam and Noah is in perfect accord with the Hebrew Bible, though the transliterations are not according to Protestant versions.

Among the pagan people one often hears sayings quoted that are strikingly like Christian truth.

And in North Kiangsu there is a form of baptism practiced by many pagan families. This "Washing Rite" is practiced

just before the person dies. Water is put on the face. This ceremony is said by those who know nothing of the Christian rite to be intended to relieve the dying person from suffering in the next world. And a revolting custom that is apparently pagan is added. The son is supposed to drink the water that was used in the rite that he might bear the parent's sin.

It would be helpful for those who live in Taichow, Hangchow and Chinkiang, where Nestorianism is known to have lived a long time, to look for evidences of the old Church.

These facts should have deep interest to students of missions and also to students of the development (?) of Christian thought. It is plain to unprejudiced students of history that Christian truth is not evolved and only stays true, while the Biblical standards are preserved—left to itself.

> " 'Tis but the moral of all human tales:
> 'Tis but the same rehearsal of the past;
> First Freedom, then glory; when that fails,
> Wealth, vice, corruption, barbarism at last."

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Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

The Doctrine of the Person of Jesus Christ. *By H. R. McIntosh, D. Litt., D. D.*, Professor of Theology, New College, Edinburgh. Pp. 534. Chas. Scribner's Sons, New York. (Being one ot the volumes of the International Theological Library.) $2.50 net.

The reader of current Christological literature will hail the appearance of this volume with delight, because of the truth that it presents and the manner and style in which it is presented. A great subject has been handled in a wonderfully thorough, comprehensive and scholarly manner, setting before the reader the Christ who came to elicit the worship of God through himself and the worship of himself as God.

The book is really a student's manual, carefully arranged as to subject matter and minutely classified in its divisions. The work embraces three books. Book One treats of the Christology of the New Testament; Book Two, of the History of Christological Doctrine after the close of the Canon; Book Three, of the Reconstructive Statement of the Doctrine of Christology.

Six types of Christology are mentioned as being discernible and distinguishable in the New Testament. These are: The Synoptic; The Primitive; The Pauline; The Christology of the Epistle to the Hebrews; The Apocalyptic, and The Johannine. A careful analysis of each type is essayed in such a way as to challenge the reader to a synthetic process for himself, even before he reaches the reconstruction of the author in Book Three. The very analytic detail draws forth the colors which inevitably form the sublime picture of the person of Jesus Christ, the Son of the living God.

In the Synoptic Gospels, for example, we see him as "The Son of Man," the person who unites a career of utmost service and suffering with a sure prospect of transcendent glory." He is also "The Son of God," in which aspect "is proclaimed the unqualified correlation of the Father and the Son—in which the life of the Father and the Son is one life, and either can be known only in the other."

"Primitive Christology" is reflected in the addresses and writings of the Apostle Peter. Condensed, it is: "Jesus crucified is the promised Christ of God."

"The Christology of Paul" is based upon the experience of the glorified Lord, "vouchsafed to him in the hour of his conversion, illustrated and confirmed by the Spirit-sustained life of fellowship with Christ, which was then begun. For Paul, the basis of true religion, was not made by man, but given of God." His conception of Christ was that: He is the "Eternal Son of God," who was incarnated, suffered, died, arose, ascended and sits on the right hand of the Father. There was a subordination in the scheme of redemption, but it is "compatible with his having a place within the sphere of the Godhead. It was a subjection by which the unity of God was exhibited, not destroyed."

"The Christology of the Epistle to the Hebrews" is represented as being chronologically, the first systematic sketch of Christian Theology. The person of Christ is the basis of the work of Christ, which is the execution of the New, Superior Covenant. Like that of Paul, "It teaches that Christ did not begin to be at his earthly incarnation, but was Mediator of creation from the first. He reached a glory far above men and angels by way of the cross. His true Godhead is taught; also his real subordination."

"The Christology of the Apocalypse" harmonizes the Messianic prophecies of the Old Testament and the Messianic declarations of the New. "The Lion of the Tribe of Judah," "The Bright and Morning Star," "The Root and Offspring of David," become the "Jesus," "The Lord Jesus," "One Like Unto the Son of Man," "The Word of God," and "The Son of God." It sweeps from the eternity of the past through time into the eternity of the future, declaring his Eternal Existence, his Incarnation and his Transcendency, unto which arise

the praises, recognizing and adoring his Omnipotence, Omniscience and his Eternality, as inhering in One identified with the Godhead.

"The Johannine Christology" accentuates the Divine Person: Jesus Christ. "The writer intentionally selects the person of Jesus Christ as the subject matter of his Gospel. "Our Lord's consciousness of his relation to God, his transcendent nature, his willingness to communicate eternal life, and the issues of the attitude that men take to his person—these form the center of the picture." Prominent in the conception are two great facts: The identity of himself with the Father, and the subordination of himself to the Father. "I and the Father are one"; and: "The Father is greater than I." While seemingly paradoxical, they constitute the definition of true sonship, as it was given by himself. He is declared in Gospel and Epistles as the true God and the conveyor of true life and light unto the world. His person contained for the world all that can be called salvation. Salvation is for those only who receive him as the Son of God.

Book Two traces the history of the Christological doctrine from the close of the Sacred Canon through the stormy periods of the Third and Fourth centuries, through Scholasticism, the Reformation, the Post-Reformation Period, Eighteenth Century Rationalism, modern Mysticism and Radicalism. It is a Church History, really, made replete with interest by the very able discussion of the creeds and critics on the part of one who would allow neither to blur the glory resplendent in the person of him whom the Word of God so clearly sets forth as the Son of God and the Saviour of the world.

In Book Three is to be expected the real test of the author's ability and orthodoxy. We cannot accept all of his conclusions here, yet we must admire the brave and vigorous procedure of his thought. At times he parts company with historic creeds. For instance, with that of Chalcedon, and closer still, with that of Westminster on the subject of the Two Natures of Christ. The break seems to be deliberate and consistent with his viewpoint. Yet we are constrained to believe that the whole relation might be conserved by the proper adjustment of definition of terms. For example, that of "Nature." This belief will be substantiated to the careful reader of the chapters on The Perfect Manhood, The Divinity of Christ and the Incarnation.

A word as to the position of The Manhood of Jesus and The Divinity and we conclude. The Manhood was both individual and universal. The author posits the harmony of individuality and the universality of his manhood upon the following bases: 1. "The combination of the qualities in Christ which by their perfect harmony fit him to be the Saviour of the single life and of society. The true attributes meet in him, yet they meet in an individual life which reaches out to every member of the race and form its proper center

and rallying point." 2. The life work which he accomplished. "His life work was unique, not in the sense of being narrowly engrossed in a single sphere, like that of the merchant, the politician or the divine; but in the sense that it bore on that which is deepest in all men." "*Non multa, sed multum*" was the signature of his career. "Yet in this life, limited to the central and the absolute, his own consciousness found no omission; no unfinished page. His life was a unity woven without seam from top to bottom. He had the distinct task of establishing the kingdom and of reconciling man to God." He was conscious of performing the task to the utmost specification. "I have finished the work which Thou gavest me to do."

The Kenosis of Christ is a revelation of Scripture, asserts the author. The unchallenged statements of the New Testament sustain the theory of the Kenoticism of Christ. The correlative of the Kenosis is the Plerosis. This came not *en bloc*. It was a movement, a development. "When Jesus came to himself absolutely through life, death and the last victory, it was as fulfilling and triumphantly entering upon his implicit being. There *unfolded* in Christ that which had been *enfolded* within him to be restrained wholly by the bounds of manhood. But of this 'Self-fulfillment' the presence of God in Jesus is the permanent underlying ground. It is not simply that God's care fostered a special child, youth, man; rather it is that the indwelling God, Who is Love and Power, so formed and irradiated the expanding life that from within it became the perfected Personality it was by potency."

The divinity of Christ is based especially upon three general facts of Scripture: His sinlessness, his intimate relationship, or unique Sonship, and his risen life.

Thus hastily and imperfectly we have indicated some of the phases of this great book. It should be in the library of every minister. It should be carefully read and digested by every one who wants to construct for himself a Christology. Full agreement will not be had; statements will be discovered which are almost astounding; in the midst of traditional orthodoxy one will see the flashing of lights that are strange, and that will raise challenging queries in his mind. With all this it must be said that when the book has been carefully read and looked at as a whole there is only one Person, and he is not marred by the prominence of theory or contention. These things recede and we look out and see "Jesus only."

W. H. FRAZER.

THE ROAD OF LIFE: A Study of Pilgrim's Journey as Far as Vanity Fair. *By Rev. John Kelman, D. D.* Large 12mo. 236 pp. George H. Doran Company, New York. $1.25 net.

This is the first of a series of three studies by the distinguished Scotch preacher and author on the life and works of John Bunyan.

The second volume will complete the commentary on "Pilgrim's Progress," and the third will consist of biographical and literary essays.

Bunyan's immortal allegory is both a primer of religion and a profound study of theology, a mine with nuggets of truth lying loose in the soil and rich veins to be digged out, a calm sea beneath whose sunlit surface lie invisible depths filled with life and treasure and beauty. As in the embroidered veil before the Holy of Holies, each obvious beauty conceals some wondrous mystery. And this book stimulates both our interest in the story and our study of its meaning. It is intensely devotional, the author is in thorough sympathy with Bunyan's evangelical spirit, and a wealth of homiletical and illustrative matter makes it valuable to preacher and teacher. While utilizing literary material gathered from many sources, the author constructs an original and continuous exposition, with constant practical application to religious conditions and experiences of today. The incidents are so linked together as to show their natural and logical sequence and to unify the narrative. The character delineations show profound and sympathetic study of human nature and acute psychological analysis. Many single words and apparently casual expressions of Bunyan are illumined by inimitable artistic touches.

As in most literary critiques here perhaps "Bunyan's critic brings to view things that Bunyan never knew." Sometimes, too, there are rather tiresomely elaborate expositions of obvious or critical analyses too abstruse and inconsistent with the spirit of such a simple allegory.

E. C. MURRAY.

Graham, N. C.

THE GOSPEL OF THE LILIES. *By Rev. Edward O. Guerrant, D. D.* 12mo., 224 pp. Sherman, French & Co., Boston. Cloth, $1.00 net, postage 10 cents; paper, 50 cents net, postage 6 cents.

Dr. Guerrant's phenomenal career as pastor of a large city church, synodical evangelist of Kentucky, mountain missionary and president of "The Society of Soul Winners," is well told in the introduction to this book by Dr. E. W. Smith. In "The Galax Gatherers," Dr. Guerrant has thrillingly pictured those mountain scenes, the people of noble stock, but untaught and unevangelized, and the incidents of his apostolic labors. This volume contains some of the sermons that there led hundreds to Christ. He comes to us as a harvester fresh from the field, his garments fragrant with the scent of new-mown hay.

These sermons are simple, yet eloquent, messages to common people; to all sinning, suffering, sorrowing, toiling, aspiring humanity; convicting, pleading, encouraging, assuring and comforting. They are devoutly evangelical and fervently evangelistic. There is no discussion of abstract doctrines, but the constant emphasizing of the facts that underlie all the great doctrines, the character of God, the personality of Christ, man's depravity and guilt, redemption and grace,

repentance and faith, pardon and assurance, the privileges, duties and hopes of the believer. The sermons are simple explanations of Scripture and practical applications to every-day life.

The clear analyses, pithy style, plain but beautiful diction, evangelical teaching and evangelistic applications remind one of Spurgeon. But there is Dr. Guerrant's own quick, nervous expression; his short, forceful sentences fall like hammer strokes impelled by a heart throbbing with love; and his ardent and attractive personality is so infused into every utterance that the printed words are charged to an unusual degree with the force of the speaker. Every line breathes the spirit of loving loyalty to Christ, compassionate yearning for the sinner and sympathetic devotion to the saints. While he depicts and denounces sins with stern fidelity, his heart melts in sweet tenderness as he pleads and portrays forgiving grace. His method illustrates one of his own texts: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus"—bold, direct, biblical, evangelistic, personal and ever making Christ his central theme.

E. C. MURRAY.

Graham, N. C.

PRAYER AND THE HUMAN PROBLEM. *By the Rev. W. Arthur Cornaby*, Editor of Ta Tung Pao (weekly) Magazine of the Christian Literature Society, Shanghai, China; Author of "The Call of Cathay," "Let Us Pray," etc. The George H. Doran Co., New York, 1912. pp. viii. and 306. Cloth, $1.50 net.

As a man meditates on experience, so far as the rush of modern life will allow, he is likely to feel that a large part of the problem of life is in learning to pray; and the prayer that will come often from his heart with "dynamic desire" is, "Lord, teach me to pray." We have here a good book on prayer, by one who knows prayer and how to pray, and who knows what he knows. During a period of enforced holiday on a mountain in Central China he had eyes to see some of the fundamentals. He quotes largely in his earlier chapters from Chinese literature, and thus indirectly gives a hint at the valuable mines of literature in that nation which are yet to be worked for the good of the world, like China's other mines of minerals and manhood. It is unfortunate that the first sentence (114 words) is the longest sentence in the book. This forbidding and difficult gateway may deter some from entering the rich pastures beyond, especially in the later chapters, but if so it will be to the distinct loss of those thus deterred. The truths are not new, but they are put with rare freshness and force. The best chapter is V. "Prayer in its Essence," and it gives a shivering thrill of mingled hope and despair to be brought face to face with the truth that every movement man makes Godward in his prayers is but the response to a movement manward

on God's part which has already taken place. My desire which goes out to God is the result of God's desire that has come out to me! Chapter VI., "Dynamic Desire"; Chapter VII., "The Possibilities of Prayer," and Chapter VIII., "Linked Forces," suggest by their headings the good things they have in store for the reader and every promise made is abundantly kept.

JNO. I. ARMSTRONG,

THE MAKING OF A NATION: Twelve Studies on the Beginnings of Israel's History. *By Charles Foster Kent and Jeremiah Whipple Jenks.* Charles Scribner's Sons, New York, 1912. PP. 10 and 101. Cloth.

This is apparently one of a series of volumes being issued under the general title, "The Bible's Message to Modern Life." The authors tell us that the aim of this book is:

"To introduce the men and women of today to that which is most vital in the literature and thought of the Old Testament."

"To interpret the often neglected Old Testament into the language of modern life simply and directly and in the light of that which is highest in the teachings of Christianity."

"To present the constructive results of the modern historical and literary study of the Bible, not dogmatically but tentatively, so that the reader and student may be in a position to judge for himself regarding the conclusions that are held by a large number of Biblical scholars and to estimate their practical religious value."

"To show how closely the Old Testament is related to the life of today and how it helps to answer the pressing questions now confronting the nations."

"To lead strong men to think through our national, social and individual problems, and to utilize fearlessly and practically the constructive results of modern method and research in the fields of both science and religion."

This aim is consistently carried out. Two features of the book stand out sharp and clear: (1) It is a radical departure from the traditional views of Bible interpretation as held by most of the readers of this magazine; and (2) its application of Bible teaching to life is fascinatingly interesting. In the hands of the right sort of teacher this book could be used very helpfully with adult Bible classes of intelligent reading members, but it is a two-edged sword; let the novice teacher beware how he undertakes to use it.

The subjects of these twelve studies are illuminating:

I. "Man's Place in the World. The Story of Creation. Gen. 1, 2."

II. "Man's Responsibility for His Acts. The Story of the Garden of Eden. Gen. 3."

III. "The Criminal and His Relation to Society. The Story of Cain. Gen. 4: 1-16."

IV. "The Survival of the Fittest. The Story of the Great Flood. Gen. 6-9."

V. "The Pioneer's Influence Upon a Nation's Ideal. Abraham, the Traditional Father of the Race. Gen. 12: 1-8; 13: 1-13; 16; 18; 19; 21: 1-7; 22: 1-19."

VI. "The Power of Ambition. Jacob, the Persistent. Gen. 25: 10-33: 20."

VII. "A Successful Man of Affairs. Joseph's Achievements. Gen. 37; 39-48; 50."

VIII. "The Training of a Statesman. Moses in Egypt and the Wilderness. Ex. 1: 1-7: 5."

IX. "The Origin and Growth of Law. Moses' Work as Judge and Prophet. Ex. 18: 5-27; 33: 5-11."

X. "The Foundations of Good Citizenship. The Ten Commandments. Ex. 20: 1-17."

XI. "The Early Training of a Race. Israel's Experience in the Wilderness and East of the Jordan. Num. 11-14; 21: 21-31; 32: 39-42."

XII. "A Nation's Struggle for a Home and Freedom. Israel's Victories Over the Canaanites. Josh. 2-9; Judges 1, 4, 5."

JNO. I. ARMSTRONG.

WHY DOES NOT GOD INTERVENE? *By Frank Ballard, D. D., F. R. M. S.*, etc. Pp. 348. Price $1.50. Hodder & Stoughton, New York and London.

This is a most interesting book. It deals with a great many questions. Some of these are as old as human thought, and some as new as the present generation. There are ten questions asked and answered in as many chapters. Perhaps the fairest review of the book is to give the questions and answers, letting the author speak for himself.

I. Why does not God intervene to prevent the evil and to bring to pass the good? "The question may be answered in a word—Because He cannot." Man is free. God's control is moral. He will not overpower personality.

II. Does the mystery of pain disprove the love of God? Is God responsible for pain? "If God is responsible for man's existence, is He therefore responsible for man's acts?" If man is to be created free, then sin and suffering may enter into his life, and God is not responsible for either of them.

The power to feel pain is just the power to feel pleasure. The actual experience of pain is often a saving warning.

III. What is there in God to fear? "In God, as revealed by Jesus Christ, there is absolutely nothing to fear except His love." God's

wrath is His love in the presence of evil, and is real and fearful. The way of escape is to turn back to His love's tenderness.

IV. What is it to be saved? "Salvation is yet after all the Christian centuries, an uncertain, ill-defined, unreal, uninviting conception." "Vast numbers associated with Christian churches do not manifest any tokens of being really saved." "Salvation" is to know God and serve Him in serving one's fellow-men. It does not depend on priest or sacrament or church membership or accurate creed. It is not a birth but a life. "It is not to 'become a child of God.'" Everyone is that, saved and unsaved alike.

V. How does the Bible stand today? "A new era of thought and feeling is dawning." "The Bible is less read today than ever. The Bible cannot now be read as it formerly was." Revelation is progressive. "The Bible cannot, without qualification, be called the 'Word of God.'" It is not one book, nor is it inerrant. "The old appreciation is passing away." There is a new appreciation which is not yet fully come.

VI. Are the churches helping the modern appreciation of the Bible? The pulpit should be freed from traditions, ignorance and obscurantism. It needs courage and discrimination. "The gain from steadily pursuing the truth, at all cost, is immeasurably greater than the loss." The Bible needs neither eulogy nor apology, but to have its spiritual principles embodied in our life.

VII. Is there any hereafter? Immortality cannot be proven. Yet the reasons for this belief "may be found of such strength that they should prevail over all difficulties." God, freedom and immortality are inseparable concepts.

VIII. What is the Christian doctrine of immortality? The hereafter is the larger life. There are many stages of development there. Jesus taught the immortality of life and personality. It is irrelevant, whether Jesus accomplished a real bodily resurrection. His death was not the end of his personality, nor shall it be of ours. Our moral personality persists after death. "Heaven is character and hell is character. Death cannot rob the saint of his glory. For the sinner "there is a hell, and it will be hell."

IX. What are the Christian churches worth to the modern world? The church's greatest danger is from within and not from without. The slow progress of the church; the poor attendance at its services; its failure to regenerate society—these and other symptoms are noted to show the gravity of the situation. "But if these four can be secured; the highest truth; the noblest character; the broadest sympathy; the largest hope; they will constitute more than sufficient reason for the continuance of the existence and work of Christian churches."

X. What is the revival most needed in modern Christendom? Re-

ligion must lay hold of more in our life. Its manifestation must be permanent rather than spasmodic. Its work must be curative rather than palliative. Its method must be preventive and formative rather than reformatory. There must be a revival of conviction and of Christian character and of Christ-like service.

D. CLAY LILLY.

SPIRITUAL SURGERY. *By Oliver Huckel, S. T. D.* Thomas Y. Crowell, New York. 75 cents.

This book is dedicated to the medical students of the University of Pennsylvania, to whom several of the addresses were first given. As indicated by its name, its aim is to illustrate spiritual truth from the work of the surgeon. The general scope of the book is suggested by the titles of the addresses—The Celestial Surgeon, The Anatomy of the Soul, Some Miracles of the Surgeon's Knife, God's Gift of Anesthesia, The Antiseptic Life, Certain Life-or-Death Matters.

"Spiritual surgery means that we are to cut out evil associations; to cut out the tendency to tamper with sin; to cut out all selfish indulgencies; to cut out things which seem in some ways harmless, but which in the long run will fatally injure the life; to cut out all doubtful things from the life; to do this, even though the doing means severe sacrifice and the severest pain, and a seemingly irremediable loss. Spiritual surgery means the cutting out of things noxious, as the Master commanded."

The author shows great familiarity with the history of surgery, and draws upon his knowledge to illustrate suggestively and effectively the processes of spiritual healing and the principles of spiritual hygiene.

One of the most suggestive addresses is that on Antiseptic Life. The problem is, How can we guard ourselves thoroughly from the bacteria of sin? Three ways are suggested: First, set a steadfast face against sin, trust God, and fear not. Fear devitalizes. Those who go forward in the path of duty with faith and courage are most likely to be immune. Second, keep up your strength. A Christian is practically immune when by prayer, Bible study and public worship he keeps his spiritual life in good condition. Third, live a clean life through and through.

"His strength was as the strength of ten
Because his heart was pure."

"What an antiseptic is a pure life!" says Lowell. Dr. Maltbie Babcock is quoted as saying: "In regard to certain amusements and habits, I can't indulge in them. I am determined to keep my life antiseptic."

R. F. CAMPBELL.

THE AFTERGLOW OF GOD: SUNDAY EVENINGS IN A GLASGOW PULPIT. *By the Rev. G. H. Morrison, M. A.* Geo. H. Doran Co., New York. $1.35 net.

This is the third volume of a series containing the author's brief and informal evening discourses. They are the afterglow which God gives to the faithful preacher, who by diligent study has penetrated into the "privacy of glorious light" in the heart of His word, in the secret place of the Most High.

"It has been my habit," says Mr. Morrison, "at the morning service, to handle the greater themes of the Christian revelation, and then at the evening worship to allow myself a wider scope, putting essential things in a somewhat different setting, and calling to my help every interest at my command. My great aim in this has been to win the attention, in honorable ways, of some at least of that vast class of people who today sit so lightly to the church."

In reading these sermons one is constantly reminded of Phillips Brooks; so much so that there is a distinct impression that the Scotchman has taken the American as a model.

There is the same wealth of imagery, the same poetic insight, the same breadth of treatment, and an almost equal power and skill in bringing the truth home to men's business and bosoms. "The defects of his qualities," likewise, are akin to those of this great American preacher. There is the same tendency to "accommodate texts," to snatch a fragment or a phrase from its connection, and to use it as a motto or a title merely. Take, for instance, Mr. Morrison's sermon on The Ministry of Interruption, from (*and a long way from*) the text, "He divideth the sea with his power." Job 26: 12. The theme is the interruption of man's work by the orderings of Providence. There is the interruption of the night, the interruption of sickness, the interruption of the grave. The lessons we are to learn from this ministry of interruption are these: The value of time, God's method of checking the momentum of evil, the joy of new beginnings, by which God imparts the charm of freshness to our lives, and lastly, God's way of teaching us that there are larger plans than ours, to which ours must yield.

All these are lessons of practical value, but they cannot be legitimately deduced from the text, and it is perilous to handle holy scripture after this fashion.

There is a very striking sermon on the text: "None might enter into the king's gate clothed in sackcloth" (Esther 4: 2), which is a fine example of the legitimate use of the imagination in discovering the principle of human nature illustrated in an ancient custom or incident, and applying it in the large to man's life. What these eastern despots were trying to do in forbidding the wearing of sack-

cloth within their gates was this—they were trying to keep reality at bay. They were trying to shut their eyes to what was dark, to ignore the sorrow that lifted up its weeping in the streets, and lay in anguish and in loneliness upon the pallets of a thousand homes.

Mr. Morrison applies this to those who will not face the facts, when the facts are clad in garments of distress, who fortify themselves against the intrusion of the uncomfortable. Those who are familiar with the sermons of Phillips Brooks will at once recognize the kinship of the two preachers.

With the single caveat that has been given, the discourses in this volume are fine models of popular preaching. It would be interesting to compare them with the morning sermons, of which they are the afterglow. R. F. CAMPBELL.

THE WAY EVERLASTING. *By James Denney, D. D.* George H. Doran Company, Publishers, New York. Pp. 320. Price, $1.50.

Is it worth while to read sermons? A student in our Seminary asked me that question just yesterday. It has been asked before. My answer would be a most emphatic affirmative. The minister would do well to keep a volume of sermons on his library table all the time and read at least one great sermon a week. It is worth while in every way. Here is a volume of twenty-five sermons which I can commend to those who believe this. We have been accustomed to think of Mr. Denney as a great teacher and a great writer of books, but we had scarcely thought of him as a great preacher. Yet one who knows speaks of him as "one of the most powerful preaching voices in Great Britain today." Judging from these sermons I can well believe it. There is nothing particularly thrilling in the book. As a rule, printed sermons are seldom thrilling, the printed page cannot give us the personality of the speaker. But these sermons are full of solid meat and are written in a lucid and trenchant style. As a rule, Dr. Denney preaches on familiar texts, but presents them in a fresh way. A few of his texts and subjects will illustrate this:

"The Superlative Way" is the subject of his sermon on 1 Cor. 13: 1. "Wrong Roads to the Kingdom" is the subject of a sermon on the temptations of Jesus. "Moral Impossibilities" is the striking subject of the sermon on 1 Cor. 10: 21. "The Deadliness of Slander" is the subject of a sermon on "The Unpardonable Sin," with Matt. 12: 31 as the text.

Perhaps some of these sermons would not pass the homiletic muster at the inspection held by the faculty on Wednesday nights in the Seminary chapel. Perhaps one or two might not pass one of our presbyteries without the smell of fire on their garments, but as a whole the book is strongly conservative and thoroughly evangelical in its spirit and tone. W. L. LINGLE.

THE HISTORIC JESUS. *By Rev. David Smith, D. D.*, Professor of Theology in the McCrea Magee College, Londonderry, Ireland. Published by George H. Doran Company, New York City. Pp. 128. Price, $1.00.

Many years ago Dr. R. W. Dale prophesied that the final theological and critical battle would be about the person of Christ. His prophecy has come true. Twenty years ago the battle raged about the Pentateuch. Today it is about the person and works of Jesus. Some critics have gone so far as to declare that the Christ of the gospels is largely a creation of his apostles and of the early Christians. He was a real person, but the picture which the evangelists have drawn in the gospels is not a true portrait of him as he was, but one that has been highly idealized.

It is to the critics of this class that Dr. David Smith speaks in the volume before us, and to my mind he speaks with crushing power. He turns to the Apocryphal gospels, which are largely occupied in filling in the story of the silent years at Nazareth. They tell of Jesus as a boy and as a young man. Everybody admits that they are pure idealization. They were written by admirers of Jesus in the post-Apostolic age. How absurd and ridiculous they are! They represent the boy Jesus as a prodigy and monster. After showing us the picture of Jesus as it appears in these Apocryphal gospels, Dr. Smith reminds us that this is the picture those early Christians produced when they began to idealize. He places over against this idealized picture the portrait of Jesus given by the gospels and allows us to see and feel the infinite difference between them. Thus he turns the Apocryphal gospels, which I had always considered as absolutely worthless, into a most powerful apologetic. The conclusion of the whole matter is that the authors of the four gospels "were not creators but historians; they were not dealing imaginatively with the supernatural, but reporting an actual manifestation."

There is one quotation which I wish to make: "A theologian should always be a preacher, too. Experience is an essential *materia critica*; and this is, to my mind, the fatal defect of much that is written in these days, that it is purely academic and has never been submitted to the test of experience. You will realize this when you enter the blessed service of the holy ministry, and are summoned to a chamber where the shadow of death is falling. * * * In the presence of such an experience much that has been written on the Johannine problem will appear to you strangely futile. You will be very sure that, whatever criticism may say, those are the words of Jesus." The reference is to the fourteenth chapter of John's Gospel. I neglected to say that this book is composed of five lectures, which were delivered at the Western Theological Seminary, Pittsburg, Pa., on the Elliott foundation.

WALTER L. LINGLE.

WHAT I TELL MY JUNIOR CONGREGATION. *By Robinson P. D. Bennett, M. A.* The Westminster Press, Philadelphia. Pp. 173. Price $1.00 net.

The great majority of our Sunday schools meet at 9:30 on Sunday morning and close just a little before the eleven o'clock church service. In the towns and cities the great majority of our children under the age of fifteen go trooping home, or somewhere else, after Sunday school and never attend a regular church service. This is a problem which the church must face. It is not a local problem. It is really universal. Why do these children turn away from the church service? What can we do to keep them? This book is the answer which the pastor of the Summit Presbyterian Church, Germantown, Pa., has given. He invites the children to come to the morning church service and preaches them a special sermon ten minutes long every Sunday before he enters upon his sermon for adults. The testimony is that the children come in large numbers. This volume contains forty of the short sermons which this pastor has preached to these children. Almost all of them are object sermons. I can well understand how the children would listen with eagerness. They were very interesting to me. The one criticism that I would make is that they are too largely ethical and do not make the way of eternal life clear to the little ones.

I am interested to note that some of the ministers of our church are adopting this plan of preaching short sermons to the children every Sunday morning. Dr. Ogden, of Atlanta, is making a marked success of it. Any minister who is really anxious to reach the children of his church will find many valuable suggestions in this little book.

WALTER L. LINGLE.

EFFICIENCY IN THE SUNDAY SCHOOL. *By Henry Frederick Cope, A. M., D. D.* Published by George H. Doran Company, New York. Pp. 253. Price, $1.00 net.

The chief defect of this book is that the author belongs to a school which does not seem to have the words "regeneration" and "conversion" in all its vocabulary. Everything depends on training and development. If some of the members of this school were asked, "What is the chief end of man?" the answer would be, "To glorify himself and to develop himself forever."

Having mentioned this defect, let us turn to the commendable features of the book. It has many. After the right foundation has been laid we believe in training and development with all our hearts and we are ready to listen to any one who has a good suggestion to make. Dr. Cope has many valuable suggestions. The truth is, this is one of the freshest and most suggestive books on Sunday school work and religious education that I have read in many a day.

Dr. Cope is very frank and speaks plainly. Sometimes he almost shocks us. But he says a great many things about present-day methods which need to be said. He provokes thought—sometimes he provokes the thinker. There are twenty-eight chapters in the book. That means that he treats with some fullness at least twenty-eight questions connected with Sunday school work. Here are the subjects of some of his chapters: "How to Organize an Efficient Sunday School," "Applying Some Efficiency Tests," "Achieving the Religious Purpose," "Music and Worship," "The Rural Sunday School," "The City School and the Rural School," and "The Present Opportunity in Teacher Training."

Let me quote a few of Dr. Cope's sentences and suggestions: Organize (in your church) a strong Board of Religious Education, consisting of pastor, superintendent, heads of departments in the school, etc., and also some persons of broad educational interest. See that the members of this board get the wider conception of religious education." In short, Dr. Cope would have the idea of religious education permeate every department of the church's work.

This paragraph gives his idea of the purpose of the Sunday school: "The aim of the Sunday school is not a book, but a being, a life, or better, a great many beings, many lives. The Sunday school exists that people, especially the young, may be trained in the ways of the religious life, the Christ life through the Christian Sunday school." It would be a fine thing if every pastor and superintendent could sit down together and put into writing the purpose for which their Sunday school exists. Here is a thought that is worthy of the most serious consideration: "Where will you find a church that really does make its first business that of keeping the children for the kingdom. Compare the cost even of the cushions in the church building with the whole equipment of the Sunday school! Compare the cost of the choir with the expenditure for teaching the young!" "If your school meets in a barn or basement, boys will behave about as they would in a barn or basement."

I must add one more quotation from his chapter on music: "Who would care to be comforted in sorrow or sustained in declining years with the moonshine and drivel that sells at thirty dollars a hundred, and makes a big profit at that? * * * Allow the pupils to sing no sentiment you would not wish them to remember as long as they live."

If the pastor, superintendent and Sunday school workers will read this book thoughtfully and with discrimination they will get many valuable ideas and suggestions from it.

WALTER L. LINGLE.

THE CHRISTIAN CONCEPTION OF GOD. *By Walter F. Adeney, M. A., D. D.* Pp. 273. Price, $1.00 net. Fleming H. Revell Company, New York, Chicago, Toronto, London and Edinburgh.

Dr. Adeney was for seventeen years Congregational minister at Acton, for fourteen years Professor of Church History and New Testament Exegesis at New College, London, and later principal at Lancashire College, Manchester, England. He has written about a dozen books—some of them of much more than ordinary value.

In the volume before us we have a thoughtful production, and a book that stimulates thought, but that does not satisfy the demands of either revelation or reason.

His initial thesis that Christ is the source of this conception is correct. But in drawing out that conception from Christ, Dr. Adeney represents the *universal fatherhood of God as being the primary element*, then endeavors to show that all criticisms of this position spring from feeble and faulty conceptions of fatherhood, that they have no weight whatever against the purest and loftiest idea of God as our Father. To do this he reads the idea of kingship into that of father, at the same time stripping the idea of kingship of "too much" sovereignty. He says rawly: "Even God's kingship is greatest to us, not when we put His bare sovereignty first, in the manner of John Calvin, but when we regard Him as a fatherly King, or, better still, as the perfect Father ruling His own house in wisdom and love" (p. 77). Similarly he reads the notion of righteousness into that of perfect fatherhood, and asserts that along with the fatherhood of God we are to preach to the world salvation through Christ and him alone.

In deducing this notion of universal fatherhood the author proceeds in a one-sided way, making a vast deal of the assertion, "God is love," and neglecting equally plain affirmation that "He is light," and "He is life," and He is a "consuming fire."

Having thus drawn from Biblical sources the conception of God as "*our Father in heaven*," he proceeds to maintain the thesis of the personality of God, yielding the infinity of God by the way, and, tentatively, so far as may be necessary to his defence of the personality. He betrays the fact, in this chapter, as in previous ones, that he accepts a radical view as to the rise of the Old Testament Scriptures, but delivers keen thrusts at pantheistic and pantheistic-idealistic philosophies. This must be admitted, although it be conceded that he does not appear as a master in these criticisms.

His discussion of God's immanence and transcendence is able, but uneven in values, owing to an imperfect view of God's sovereignty. A passage which exemplifies his raw and unworthy conception of God's sovereignty is seen on page 144: "If you like you may save

your notion of omnipotence by saying that at any moment God could make us do whatever He chose; but that could only be by withdrawing His gift of free will or crushing it out of existence. It would be sheer contradiction to say that we have free will and that still every action is performed by God." He shows in the same connection that he is badly tarred with the Pelagian stick, quoting with approval the words "I ought, therefore I can."

The discussion of the incarnation is marred by prejudices against the absolute sovereignty of God, and the exercise of electing love, and contains speculative paragraphs about the nature of incarnation which are ingenious but far from convincing.

In his discussion of the Trinity he implicates the view that as God is changeless He must have always been creating, "so that there must have been an infinite series of created worlds existing from all eternity."

These are only a few of the objectionable positions taken in volume. The author bluntly, and perhaps egotistically, says that his discussions "were not intended either for the unthinking or for those whose theology is clear as crystal and rigid as cast-iron."

It repays, however, thoughtful and informed and independent reading.

THOS. C. JOHNSON.

AT OUR OWN DOOR, Revised Edition. *By S. L. Morris, D. D., Secretary of Assembly's Home Missions, Presbyterian Church in the U. S.* Presbyterian Committee of Publication, Richmond, Va.

The author tells us in his "Preface to the Revised Edition" that his book has run through six editions in the course of the eight years since he gave it to the publishers; and that now "an advancing cause and changing conditions seem to argue that the seventh edition is needed * * * to supply facts and statistics to date." The present edition contains a total of forty-six pages more than the first edition. Perhaps a dozen, or a score, of other pages have been rewritten in whole or in large part. In particular, instead of the chapter entitled "The Mexicans in Texas," we have a chapter entitled "Foreigners, or Fellow Citizens," of three times the length, the Mexicans in Texas receiving only a proper proportion of the space. The additions and changes seem to have been made with excellent judgment, and so as to preserve thoroughly the character of the original work. The bibliographies appended to nearly all the chapters and the appendix, containing questions on the several chapters, fit the book more perfectly for one of its designed uses—that by classes in mission study. In short, the revision has enhanced the value greatly of this already highly useful book.

THOS. C. JOHNSON.

CATCH-MY-PAL: A Story of Good Samaritanship. *By Rev. R. J. Patterson, LL. B.* Pp. 192. London: Hodder & Stoughton. New York: George H. Doran Company. Price, $1.00 net.

This is the story of the Catch-My-Pal Temperance Movement, which had its beginning in Armagh, Ireland, a city greaty afflicted with drunkenness. The sub-title, "A Story of Good Samaritanship," gives a very good notion of the movement. Rev. Dr. Patterson, the author of the book, is the leader of the movement. He has had the wisdom to take advantage of the social element which abounds among men who drink too much, and to appeal to the reformed drunkard to go after his "pal" and win him, or, as the name of the movement puts it, "Catch him." We have all known how strong the social bond is to draw men on into drink. Let us give thanks that one has come who knows how to turn this tremendous power against the drink habit itself.

The movement is well on its way and gaining strength. Mr. Patterson is now giving his whole time to spreading the ideas it involves.

It lays great stress on publicity of pledge signing, on the twofold theory that a public avowal helps the men keep the pledge, and that the feeling of brotherhood is an encouragement. It uses the reformed drinkers to appeal to others to reform, with the idea that they can win them more readily because they know the temptations and snares of the drunkard.

It holds weekly meetings for mutual encouragement and for the reception of new members.

Their pledge is: "For God and Home and Native Land, I Promise, by God's help, to abstain from all intoxicating drinks as beverages, and to do all that in me lies to promote the cause of Total Abstinence by getting others to join the Union." After the repetition of the pledge with uplifted hand, all members shut their hands as a sign of Christian determination and say word by word in unison:

WE—WILL—SEE—THIS—THING—THROUGH.

Persons interested in this phase of temperance work may find much helpful information in this book. The story is told in a simple and most interesting way, and is full of lively incident.

D. CLAY LILLY.

THE ORDINARY MAN AND THE EXTRAORDINARY THING. *By Harold Begbie.* Pp. 256. Geo. H. Doran Company, New York. Price, $1.25 net.

The evolution of Mr. Harold Begbie from newspaper correspondent to Christian apologist has been a most interesting process. His contributions to the London Daily Mail were often of a nature to attract the attention of the clergy. His books have delighted and helped a great number of Christian people in many lands. Whether he set

out to write a *series* or not I do not know, but his books, "Other Sheep," "Twice Born Men," "Souls in Action" and "The Ordinary Man and the Extraordinary Thing," have constituted such a work. For the material of "Twice Born Men" he went to the Salvation Army. "Souls in Action" deals with the West End Methodist Mission. For "The Ordinary Man and the Extraordinary Thing" he has gone to the Young Men's Christian Association.

We are not interested in the ordinary man until he does the extraordinary thing. These narratives are true stories from the lives of real men. They deal with the profound and extraordinary changes of soul which may be experienced by the most commonplace persons.

The men described here are only average men. They do not stand out from their fellows in any way. The point of interest about each of them is his conversion. And as to the conversion itself, it is the reality and thoroughness of it, rather than its sensational or startling aspects, which is dwelt upon. Readers of Mr. Begbie's books will find this an interesting volume, though it is not as striking as the others of the series. Its apologetic value is as great or greater than any of the others, for it is dealing with the ordinary man. He is less spectacular, but more convincing than some of the extreme types used by Mr. Begbie in other volumes to illustrate his great theme of regeneration. The fruit in the lives of these men is from the power of God—nothing else is adequate to produce it.

D. CLAY LILLY.

THE INTERNATIONAL LESSON SYSTEM: The History of Its Origin and Development. *By John Richard Sampey, D. D.* Published by Fleming Revell Company, New York and Chicago. $1.25.

The author divides the book into five sections:

First, Introductory, 44 pages.

Second, The Genesis of the International Uniform Lesson, 43 pages.

Third, The Period of Triumphant Expansion, 32 pages.

Fourth, The Period of Growing Criticism, 34 pages.

Fifth, The Demand for Graded Lessons, 59 pages.

About one-third of the book is an appendix, consisting of a classified list of the international uniform lessons.

This book furnishes a great deal of good material and information. It gives a very complete history of helps by and difficulties through which the International Lesson System has attained its present position.

It gives particularly brief biographies of the leading men, who were at the head of the movement at any given time. It summarizes very well indeed the work accomplished by the different committees, and how they met the several emergencies that arose from time to time,

but neither the arrangement of the book nor the method followed are to me entirely satisfying. It may be that a more thoughtful reading will reveal some underlying, constructive principle pervading the whole book and making it really and in truth a unit.

If such a principle exists in the book, I must acknowledge that I have failed to grasp it in my cursory reading.

It contains certainly a series of topics and a gallery of great men, but it is not at all a book in the real and modern meaning of the word.

The author's method of following an individual topic to the end without relating it to the whole may be a good method for a chronicle, but it is not certainly pleasant and useful for the reader. Thus the author is impelled, on account of his method, to carry us to an advanced development of some phases of the question; then he drops the topic and takes up a new one without pointing out the connection between them or weaving them into a harmonious whole.

Nevertheless, this is a very helpful book and gives us a practical instance of how several Protestant churches, without suppression or modification of their respective denominational creeds, can co-operate in a great work.

J. G. OBTS.

"THE MINISTER AND THE BOY": A Handbook for Churchmen Engaged in Boy's Work. *By Allan Hoben, Ph. D.* The University of Chicago Press, Chicago, Ill. Price, $1.00.

In the last few years, and especially in the last few months, our field of practical literature has been enriched by a number of most excellent and useful volumes on the subject, Boys' Work. These books tell not only of work for boys, but of work with boys. The author of this book has contributed something of decided value to this literature. The first chapter is a challenge to the ministry to labor in the kingdom of boyhood.

The nine chapters of the book, treating various phases of the problems presented by boy life in the church and community, are good, but the first chapter is far away the best thing in the book. There are eight reasons presented in this "Call of Boyhood," and every minister would do well to consider carefully these reasons. The author says: "Boys' work, then, is not providing harmless amusement for a few troublesome youngsters; it is the natural way of capturing the modern world for Jesus Christ."

Again he says: "Now among all the broad and rich human contacts that can put the minister in touch with vital realities there is none so electric, so near to revelation as the boy." Those who have had some experience in work with boys realize the truth of this statement.

Some will be found to doubt the statement, but they will be those who have never really engaged in the work.

But who will doubt this statement? The boy "confronted alone and by the minister, who is not as yet his chum, will reveal chiefly the minister's helplessness." These words are full of sober wisdom, and the thought is of profound importance. "The pastor needs the boys because his task is to enlist and train the Christians and churchmen of the future." "And if he wants business men of the future who will respect and support the church, laboring men who will love serve an efficient church, he must get the boys who are to be the and attend the church, professional men who will believe in and business men, wage earners and professional men, and he must hold them."

There are other books on the subject which make a stronger presentation of the themes treated in the other chapters of this volume, but the first chapter is worth the price of the book to any minister. Some layman of large means would find a splendid investment of his money if he would put this book into the hands of every minister of our Church. MELTON CLARK.

Greensboro, N. C., February 6, 1913.

AN ADDRESS TO YOUNG CONVERTS. *By Arthur J. Brown, D. D.* Pp. 15. The Presbyterian Board of Publication, Philadelphia. Price, 2 cents.

In this short pamphlet Dr. Brown speaks briefly and concisely of the nature of the step which takes one out of the world into the church of Christ, and gives practical counsel to the young convert on the duty and means of living worthily of the calling wherewith the new disciple is called. It is highly suggestive, and should prove of great value if placed in the hands of those just entering upon the Christian life. D. W. D.

HOME TRAINING IN RELIGION. *By A. H. McKinney, Ph. D.* Pp. 35. The Westminster Press, Philadelphia. Price, 10 cents.

Dr. McKinney, "under the direction of the Joint Committee of General Assembly's Committee on Religious Education and the Board of Publication and Sabbath School Work," has prepared in this small pamphlet "suggestions for parents in the religious instruction and training of children." In unfolding these suggestions he takes as his key and clearly answers the question of Henry Drummond, "Is corn to grow by method and character by caprice?" He takes a decided stand against those parents who say, "I do not propose to influence my children in regard to religious matters; I think it best to let them grow up with unbiased, unprejudiced minds, so that when they come

to years of understanding, they may choose for themselves." A more correct method, he thinks, is the biblical one, to "train up a child in the way he should go, and when he is old, he will not depart from it." It is a meaty little tract, written from the point of view of modern pedagogical principles, and will be of helpful service to any pastor who may wish to preach on this important subject.

D. W. D.

PROGRESS IN CHRISTIAN CULTURE. *By Samuel Charles Black, D. D.* The Westminster Press, Philadelphia. 209 pages. Price, 75 cents; postage, 8 cents extra.

The author of this book was formerly pastor of the First Presbyterian Church, Boulder, Colorado, and Professor of Hebrew in the University of Colorado. He is now pastor of one of the Presbyterian churches of Toledo, Ohio. Some two years ago he published a very useful book under the title "Plain Answers to Religious Questions Modern Men Are Asking." The book devoted itself to a discussion of questions having reference to salvation, and found acceptance among a wide circle of readers. Now the author has brought out a companion volume, bearing on sanctification. That there is need for such a book would seem to be evident from the oft-heard complaint of the lack of spirituality among professed Christians. Dr. Black takes recognition of this fact in the preface to this new volume, where he says: "Christian culture has never yet had the attention it must have before the days of ideal Christianity arrive. We have rightly emphasized the vital nature of redemption. Many have felt that the Christian, assured of eternal life by his confession of faith in the Saviour, could disregard lesser things. We do not think so today. We are insisting that Christian men shall be Christian gentlemen in the best sense of that old-fashioned word; that they shall commend the Gospel they profess to believe by the life they lead." The recognition of this need is one thing; the remedying of it is another. In answer to the question, "How can spiritual growth be secured?" he answers, "Growth in grace comes in old-fashioned ways." He then takes up the several ways in which the desired result can be secured, discussing them in a manner always fresh, clear, attractive and convincing. In addition to the two common means whereby Christian culture is promoted—by Bible study and prayer—he discusses eleven others. The very headings of his chapters are suggestive. As an example, take the following: By sacrifice, by service, by self-control, by remembering, by forgetting, by thought and meditation, by proper Sabbath observance, and there are others still.

The charm of the book may be seen in its evangelical fervor, its beauty of style, and its fresh illustrative material. In the last aspect,

particularly, preachers will find a rich treasure house of material with which to embellish their sermons. Being free from all traces of the stereotyped, the author's illustrations possess the quality of rich suggestion and great useableness.

The author realizes the need of speaking to the people in their own language, so states that he has "avoided all technicalities." "The book," he says, "is for the people, who, in the main, are not versed in the theological aspects of the subjects treated, but who wish, in all their reading, to be well within the limits of orthodoxy."

The book is well calculated to contribute much to the realization of its aim, which Dr. Black beautifully states in these words: "In vision, the author beholds a church transfigured by the strength and beauty of our Lord. If she is the Bride of the Lamb, let her put on her wedding garments. If sobriety and fidelity are factors in her world conquest, let her know that to acquire the graces of Jesus will add infinitely to her drawing power. The next forward step of the church should be in Christian culture." D. W. D.

THE HOME BEAUTIFUL. *By Dr. J. R. Miller.* Pp. 253. The Westminster Press, Philadelphia. Price, $1.00 net. Postage, 10 cents extra.

The devotional works of the late Dr. J. R. Miller have won a world-wide fame. No less an authority than Sir W. Robertson Nicoll, the well-known British editor, once said of him: "Dr. Miller is the greatest living writer of devotional works." The volume before us is one which he proposed issuing as containing in concise form all that he had written in several of his volumes on the Christian home life. God called him before he could carry out his plan, however, and now some of his closest associates, who understood his intention, have carried it out "in a manner that is felt to be in accordance with the wishes" of Dr. Miller. The compilers have woven into a unified and consistent treatment of this theme eighteen charming chapters from a number of Dr. Miller's books. The book is pervaded by the same spiritual charm, lofty thought, Christian fervor, true optimism, chaste diction and clearness of style which characterize all of Dr. Miller's works. In a day when the marriage vow is so loosely regarded, and even the Christian home in all of its relationship is so far from ideal, it could be hoped that this book might have a wide circle of readers. Much more is this hope impressed upon one when he has read only the first five chapters, in which the author has discussed "The Wedded Life," "The Husband's Part," "The Wife's Part," "The Parents' Part," and "The Children's Part." The book makes a strong plea for obedience to many of the New Testament teachings, such as "love one another," "be not anxious," "sound in patience," "hope unto the end." It cannot be recommended too highly as an aid in accomplishing the purpose for which it is designed. D. W. D.

DEVOTIONAL HOURS WITH THE BIBLE. *By J. R. Miller, D. D.* Hodder & Stoughton, New York and London. Price, $1.25 net.

This is the sixth volume of the series, Devotional Hours with the Bible. It is an exposition of a number of passages taken from the book of Psalms. As the author states in the preface to the series, his purpose is to draw from the great passages of the Bible their practical lessons for our daily life. Says Dr. Miller: "It is not a commentary in the usual sense. It is not an exegetical study of the Scriptures that is proposed. No textual criticism is given. There is no discussion of questions of dates, of localities, of authorships, or archaeological researches. Its single aim is to suggest some of the spiritual and practical lessons which may be gathered from great passages."

The book is just what the author represents it to be. There is no question but that Dr. Miller has accomplished his purpose, and the reader will find in these devotional studies many things to enrich his spiritual life.

J. B. MASSEY.

THE PARISH OF THE PINES. *By Thomas D. Whittles.* 247 pages. Fleming H. Revell Company, New York. $1.00 net.

This book belongs to a class which has been made very popular in recent years by the writings of Ralph Connor. It portrays the pioneer work of the now well-known Frank Higgins, the lumberjacks' "Sky Pilot." His self-denying labor among this rough class of men is told in a simple, straightforward manner. The style in which the book is written is always clear and vivid, and is often shot through with beautiful descriptive touches. The reader can at times almost catch the smell of the woods; and often he is made to hear the call of the wild, as his heart is moved by the stories of the power of the gospel upon the lives of these rough sons of nature. One defect—a common one in the books of today—calls forth a just adverse criticism, however—namely, the use of profane words in narrating the conversations of the lumberjacks. We feel it to be a pity that our authors cannot omit this class of words from their pages, for they are anything but wholesome for the minds of the young boys and girls, by whom these books are widely read.

On the whole, we would say that this book would be found both interesting and profitable for a winter evening's reading before the roaring flame of a good log fire.

D. W. D.

SEED THOUGHTS FOR RIGHT LIVING. *By Alvah Sabin Hobart, D. D.*, Professor of New Testament Interpretation in Crozer Theological Seminary. The Griffith and Rowland Press, Philadelphia. Pp. 303. 50 cents net.

The purpose of this book is announced to be an attempt to apply new methods to the teaching of old morals, and with the design of producing in our complex civilization a cleaner, higher, wiser, moral life. It is only just for us to say that there are some good things to be found in different portions of the book. In the latter part of the book the author makes some timely suggestions to different classes of individuals; church members, ministers, travelers, business men, employers, employes, etc. But there are some things in the book which deserve adverse criticism: (1) The book is lacking in definiteness. This is seen especially in some of its attempts at definitions. The first chapter is entitled "What is Right Living?" The conclusion which the author reaches is this: *That is right which contributes in its net effect to the fulness of the life of man.* In another place he says: *Whatever truly helps us to have the full, joyous, progressive exercise of all faculties and powers, that is right*, and is right because it does that. These are just two different ways of stating the same thing. Of that definition it may be said that it is purely arbitrary, that it makes no reference to a standard of right and wrong, and that there is no recognition of God's inalienable and eternal moral claim over His rational creatures. But the most obvious defect of the definition is that it is too general to be of much practical value. After all it does not tell us precisely what right living is. The same lack of clearness is seen in his definition of conscience, which, he says, is *the moral nature's instinct of self-preservation and self-perfection.* This does not tell us very much about conscience. In both of these cases it is perfectly plain that these definitions are too general and too vague to be of much real help to us.

(2) The author does not accord to the Bible that exalted and authoritative place which is its right. It is the teaching of our standards, and we believe it with all our soul that the Bible is the only infallible rule of faith and practice. But this book which we are reviewing is completely out of harmony with our belief. Here is a statement which it makes: "We need not apologize to any one for quoting Scripture as contributory information of first class value. (But it is not quoted as having a dogmatic authority upon this science of "right living," nor as exempt from examination.) It will be found that it confirms rather than originates some of the fundamental principles here set forth. They were all somewhat known before there was a Bible." He thus accepts the Bible as first class information, but not as dogmatic authority. In another place the author favors us with his estimate of the value and authority of the Ten Command-

ments. He informs us that they were simply a set of civil laws to guide the infant nation, and that they have been pressed into a service for which they were never intended; that they are really inadequate for Christian people; that the first two commandments have little or no importance in a country like ours, where idolatry is impossible; that they are sadly deficient in their contents; and that they need revision, which is to be accomplished by taking out the ones that have become unnecessary for us and substituting some that Jesus made prominent. That is his estimate of the Decalogue.

It is perfectly plain that Dr. Hobart does not believe in the Bible as the only infallible rule of faith and practice. We, therefore, cannot consent to have him as our teacher in morals. No treatise on morals is worthy of our confidence unless it holds itself in subjection to the Bible as the revealed will of God.

(3) The book promulgates error in regard to certain great doctrines. We would naturally expect this in view of the author's estimate of the authority of the Scriptures. It holds to a false view of the inspiration of the Scriptures. In addition to what has been noted above in this review, we find the author referring to the Bible as *containing* very much truth, and he says of the Bible that the moral literature of centuries was *sifted* by some means to get this collection of teachings concerning right living. Evidently the author of this book does not hold to the view that the Bible is verbally inspired in all of its parts.

Another doctrine about which the book teaches error is that of regeneration. The author calls it "Regeneration by the Truth." What does he mean by "Regeneration by the Truth?" He seems to mean that a steady and patient contemplation of the truth will gradually bring about such a change in the heart as that it will come to be in sympathy with right living. It is important for us to notice what he means by the truth. This is opened up to us in his explanation of the phrase, "The word of truth," in Jas. 1: 18: "Of his own will begat he us by the word of truth." This "word of truth," he says, is not the Bible—though the Bible contains very much "truth"—but it is all life or literature that conveys the truth about religious and moral affairs, especially the truth as found in the teachings of Jesus as presented in the New Testament. In all of this the book is completely out of harmony with the Scriptures. But there is another particular in which the author's view of regeneration is out of harmony with the Bible. He refuses to designate the Holy Spirit as the agent in the act of regeneration. He admits that a mysterious and gracious influence comes from above, but he declines to discuss or even refer to the nature of that influence.

These are the places in which we take issue with the book. It is

to be regretted that a book which avows such a lofty purpose should contain so much that is unsound. We cannot predict for it a very useful career.

J. B. MASSEY.

THE DRY DOCK OF A THOUSAND WRECKS. *By Philip I. Roberts.* Fleming H. Revell Company, New York. 12mo., cloth. Pp. 212. Net, $1.00.

This book is a sequel to Samuel H. Hadley's "Down in Water Street." It gives us the life stories of some of those who have been rescued through the instrumentality of this noble mission since the days with which Hadley's book deals. There are fifteen chapters in the book, and each chapter is the story of some moral wreck who has sunken to the lowest depths of vice and dissipation, but now rescued by the grace of God, he is engaged in the great work of bringing others to Christ. In each case the convert is allowed to give his own testimony. It is a genuine delight to read a book like this. It bears testimony to the power of the Gospel. It will do the pastor good to read the book. It will encourage his heart. And then after he has read it, he will do well to give it to some other person who is discouraged, or sorely tempted, or who is hesitating about making a full surrender to Jesus Christ. This is a strong book, and it deserves to be read widely.

J. B. MASSEY.

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THE APOSTLES' CREED.

By Professor Stalker, D. D.,
Aberdeen, Scotland.

I believe in God the Father Almighty; Maker of heaven and earth; And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead;

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

For the title borne by this document there was early invented a brilliant justification. The twelve apostles, it was believed, after the ascension of their Lord but before any of them had gone forth to evangelize the world, met at Jerusalem and, by a common impulse or inspiration, uttered in succession the twelve articles of which, it was assumed, the Apostles' Creed was composed. Certain of those by whom this report was transmitted from generation to generation went so far as to assign to each apostle the exact words which had issued from his

mouth; but naturally such specifications did not agree well together. Nevertheless, it was assumed that the document received its name of Symbol from the fact of its being thus made up by contributions from the Twelve; though this derivation involved a confounding of the Greek word for "collection" with that for "sign," a feminine for a neuter. No doubt it was called Symbol, rather, from its being the sign or mark by which Christians were distinguished from non-Christians. Hence, also, there has sprung up in modern times the practice of calling all creeds and confessions of faith Symbols; the science of these documents, and of the religious bodies professing them, being entitled Symbolism or Symbolics.

Although that old story of the Creed issuing from the mouth of the twelve apostles is repeated and sanctioned in the Roman Catechism—that is, the official catechism of the Romish Church, drawn up by authority of the Council of Trent—and although it is referred to in Knox's Confession of Faith without any suspicion of its trustworthiness, it is now certain that the Creed arose in a very different fashion; and, indeed, that hundreds of years elapsed before it assumed the precise form which it now presents.

Originally it was the Baptismal Creed. Before leaving this world, our Lord had given commandment that, in His Church, the sacrament of Baptism should be administered in name of the Father, and the Son and the Holy Ghost. From the first these words were uttered by the person administering the rite, who, as he performed this duty, might have in his own mind a conception more or less worthy of what the formula meant, and might take means of impressing the same on the person baptized, as well as upon those witnessing the ceremony. But something further appears early to have been thought of and put in practice—namely, the utterance by the lips of the person receiving baptism of the solemn words associated with the sacrament by its Author. At that time the baptism of adults was an every-day occurrence; and these were called upon thus to confess their faith with the mouth. Instead, therefore, of saying: "I baptize thee in the name of the Father and the

Son and the Holy Ghost," the officiating person demanded of the person about to be baptized, in whom he believed; whereupon the reply was given: "I believe in the Father and the Son and the Holy Ghost." It is manifest that this was a great improvement; and the practice soon became universal. The moment of baptism formed an epoch in the experience of every Christian; the words spoken had peculiar solemnity both in themselves and on account of the source from which they had been derived; and so the Creed became a symbol of Christian confession and a bond between all those who had taken the vow which it implied. While admitting that the story about the origin of the Creed referred to above is a fable, many scholars would maintain that the document is still worthy to be called the Apostles' Creed, because its articles contain the sum and substance of apostolic testimony; but an even higher source might be claimed for it, because its most essential words proceeded directly from the lips of Jesus Himself, when He was giving the precious sacrament of Baptism to His Church.

If this account of the origin of the Creed be correct, its form must at first have been the simple one: "I believe in the Father and the Son and the Holy Ghost"; and this remained always the backbone, however altered may have been the form. But, in course of time, each member of this three-fold confession was amplified, either by the addition of descriptive adjectives to the nouns or by the introduction of descriptive clauses. By degrees, also, other articles of belief, besides these three primary ones, were subjoined; the reasons for such additions being various. Some were admitted in order to contradict or guard against heresies. When, for example, the first article was extended, till it took the form of: "I believe in God the Father Almighty, Maker of heaven and earth," there can be little doubt that the object was to antagonize the Gnostic doctrine, that the Creator of the world and the Father of Jesus were different beings. When, after finishing what it had to say about the Trinity, it went on to add: "I believe in the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting," the motive

for such additions probably lay in the necessities of Christian instruction. In the earliest times the Creed was never committed to writing, but communicated from mouth to mouth. Not only, however, did the person about to be baptized learn it so thoroughly by heart as to be able to repeat it, on the momentous occasion, without mistake or hesitation, but careful pastors made it the basis of instruction in the Catechumens' class; and there the temptation was obvious to append to the simple original the principal articles of Christian belief.

Thus, the Creed came at last to be that which it now is; but for centuries it was an uncertain magnitude. Everywhere there was a baptismal creed, containing, as its essence, the Lord's own words from St. Matthew XXVIII. 19; but the modifications were innumerable in the additions made to these simple elements. Each church had its own form; and every teacher felt himself at liberty to consult his own convenience or the exigencies of his flock in making changes. In the East this freedom of expansion was exercised without restraint, the additions generally being influenced by the course of theological discussion at the time, and the heads of the churches using the Creed, thus amplified, for the repelling of heresy. In the West there was more reserve, the alterations keeping closer to the original simplicity. The development was stopped in the East by the formation of the Nicene, or rather the Nicæno-Constantinopolitan, Creed—that is, the creed which was the outcome of the Œcumenical Councils of Nicæa and Constantinople, in 325 and 381. In the West, as the Church of Rome began to take its place as leader among the churches, the form of the Creed which it employed asserted for itself special authority, as if it had been derived directly from the apostles through St. Peter; and in the third and fourth centuries this form was gradually displacing others all over the West.

Nevertheless, it was destined to be itself displaced. First of all, it appears to have given way to the Nicæno-Constantinopolitan Creed. About the time when the latter came into existence, Rome was threatened and, indeed, captured by the Northern barbarians, who were Arians; and it may have been

in order to lift up a standard against their heresy that it was found necessary to bring into use the creed from the East which had been expressly constructed to counterwork Arianism. The Nicæno-Constantinopolitan Creed has, ever since its first introduction, held the field in the Eastern Church, which knows nothing now of an Apostles' Creed. How long it likewise prevailed in the Roman Church is not known with certainty; it probably, however, held its ground for centuries. It may have been because it was deemed too long that the desire arose to revert to a briefer form. When, however, this took place, it was not to the old Roman form that resort was had, notwithstanding the veneration with which this had at one time been surrounded, but to that which we now style the Apostles' Creed. This, however, Rome did not construct for herself. It can be proved that it was in use in other portions of the Church before there is any notice of it at Rome. Whence, then, did Rome get it? This is a question on which, in recent times, an enormous amount of learned labour has been expended; the result being that it has been traced to the Church of Gaul, where it can be demonstrated to have existed in the year 500 or thereabouts.

Although, however, this is the source to which the precise form is due, it is only the arrangement that is Gallic: all the articles separately had existed earlier; and, in the course of its far-extended investigations, scholarship has been able to determine with some confidence whence several of these emanated. Thus, the clause "descended into hell," occurred first in the Baptismal Creed of Aquileia; the words, "life everlasting," in that of Ravenna; and so on.

Of more consequence is it to notice that the original meaning of some of the clauses may have been different from that now assigned to them. For example, the clause just quoted, "descended into hell," is said by the framers of the Shorter Catechism to mean, "continued in the state of the dead and under the power of death to the third day;" but there can be little doubt that to the minds of those by whom it was originally framed it had the far more picturesque meaning of a descent into the nether world for the purpose of bringing up the souls

of those who had died in faith before the Advent. Another clause, "the communion of saints," has been explained, since Augustine, in the sense in which we should naturally understand it, of the fellowship of all believers; but there is a considerable probability that it may have been originally intended to express something quite different—namely, the efficacy of the sacraments or the benefits to be derived from participation in the Christian mysteries.

By the time Rome adopted this form of the Creed as her own, she was able to impose her choice on the world; and so it came to be accepted as the Apostles' Creed. She did not trouble herself about the fact that, centuries earlier, she had given to a simpler form the same authentication; and it is only through the researches of scholarship in recent times that the whole truth has come out.

Although, however, this is no longer looked upon as the Apostles' Creed in the strict sense of the word, yet it is sufficiently ancient, the uses to which it has been put are sufficiently valuable, and its own intrinsic dignity is sufficiently high to secure for it a position of affectionate veneration. It is the model and original of all other creeds or confessions of faith. It and the Nicæno-Constantinopolitan Creed sufficed for the Western and the Eastern Churches till the Reformation; although the Western Church adopted, in addition, what is known as the Athanasian Creed. With the construction of the last-named Athanasius had nothing to do. It is not an Eastern but a Western product, having been originally composed not in the Greek but in the Latin language. It was rejected by the Eastern Church in her disputes with the Western; and the first certain mention of it occurs in Cæsarius of Arles in the sixth century. Its language is extremely dogmatical, and its tone harsh and damnatory. Calvin, in early life, was prosecuted as a heretic for rejecting it. Yet it is mentioned with approval in several of the confessions of faith produced at the period of the Reformation. The Church of England makes use of it in public worship thirteen times a year; but by the Episcopal Church in the United States it has been excised from the Ser-

vice Book; and, every now and then, there is raised in the Church of England a protest against its continued use. It was no real addition to the resources of Christendom.

It was at the Reformation that the construction of confessions of faith, as distinguished from creeds, set in, every Protestant Church having its own, and some more than one. The ancient creeds were brief and suitable for use in public worship; the confessions of faith, on the contrary, were lengthy documents and, on this account, apt to fall out of sight, except when produced on occasions of ceremony and solemnity. Yet most of them followed, in their structure, the outlines of the ancient creeds, which several, in their texts, mentioned with honour. For instance, the eighth of the Thirty-nine Articles of the Church of England refers to them as follows: "The three Creeds, Nicene Creed, Athanasian Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

The Apostles' Creed especially obtained recognition in Reformation times. Into most of the catechisms then produced for the instruction of the young it was introduced, the professed object of most of these being to instill the knowledge of three priceless documents—the Apostles' Creed, the Ten Commandments and the Lord's Prayer. It was thus dealt with in Calvin's Geneva Catechism, which, in translation, was long popular in Scotland and is recommended in the First Book of Discipline as the best in existence. It was taken over from the old Church into the public worship of both the German and the Anglican communions; and, in Knox's Liturgy or Book of Common Order, it is introduced into the Baptismal Service, the father or godfather being there instructed to recite it on presenting the child for the rite, and the officiating minister being furnished with an address to the parents which is simply an amplification of its clauses.

During the Puritan reaction from Anglican ritualism, in the sixteenth and seventeenth centuries, there sprang up a dislike to fixed forms of every kind in the worship of God; and one of

the consequences of this has been that, in the documents of the Westminster Assembly, the same honour is not bestowed on the Apostles' Creed as in the documents of the Reformation. It is only printed at the end of the Shorter Catechism, with the following footnote: "Albeit the doctrine comprised in that abridgment commonly called the Apostles' Creed be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical Scripture as the Ten Commandments and the Lord's Prayer (much less a prayer, as ignorant people have been apt to make both it and the Decalogue), but because it is a brief sum of the Christian faith, agreeable to the Word of God and anciently received in the Churches of Christ." It is hard to tell, therefore, whether it is to be reckoned as within the Westminster documents or outside of them; and by enthusiasts for antiquity the Westminster Divines will be judged to have damned it with faint praise. Nevertheless, the substance of it is in the Catechism, though not the form; for, in the questions, from the fourth to the thirty-eighth, intended to set forth "what man is to believe concerning God," the outline of the Apostles' Creed is closely followed. That its actual words were omitted, whilst those of the Ten Commandments and the Lord's Prayer were inserted was, no doubt, due to the fact that the words of the two latter are Scriptural, while those of the former are not.

In reporting its Standards to the General Presbyterian Council some years ago, the Church of Scotland included among these the Apostles' Creed; but I do not know by what authority this was done. A Baptist minister, who attended recently, in London, the first meeting of the Panbaptist Council, mentioned to me that, at one stage of the proceedings, the whole body of delegates, assembled from all quarters of the globe, rose to their feet, and on the suggestion of Dr. Maclaren of Manchester, who was presiding, united in reciting the Apostles' Creed; but it may be doubted whether, in similar circumstances, a body of Presbyterian ministers and elders would be

capable of a similar testimony. The truth is, the document is not known amongst us. Whatever may be the case in the United States of America, neither the members nor even the office-bearers in Scotland could repeat it by heart, as they could the Decalogue or the Lord's Prayer. Whether this betoken that we have lapsed into heathenism or that we are keeping our minds open for new light must be judged by everyone according to his own taste and fancy.

A LEAGUE OF WORSHIPPING CHILDREN.

By Walter L. Lingle, D. D.,

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The religious situation in England is alarming. For the past five years there has been a steady decrease in the membership of all the Non-Conformist Churches except the Presbyterian, and the Presbyterian has made a net gain of exactly twenty members a year for the past two years. There also seems to be a decided decrease in church attendance, at least in so far as the non-conformist churches are concerned. On a fine Sunday in last December all those who attended both services of all the non-conformist churches in Liverpool were counted. There were 160,721. Of course many of these were counted twice as the count included both services. When a similar census of the Liverpool churches was taken in 1902, 178,777 were in attendance. In the meantime Liverpool has made an increase of 45,000 in her population. The census of 1891 showed 157,846 people in the non-conformist churches.

The London *Daily News* recently made arrangements to make a similar count of those attending the churches of London, but gave up the idea at the earnest solicitations of Dr. F. B. Meyer and the Bishop of London. These distinguished ministers conceded that such a count would show a decided decrease in church attendance in London during the past ten years, but they felt that such a census would only discourage the people.

Sir William Robertson Nicoll, the brilliant editor of the *British Weekly,* in some recent editorials has been pointing out in a very forceful and stirring way what he believes to be the principal cause of this discouraging decrease and what he believes to be the only remedy. He calls attention to the fact that the children and young people no longer attend church in

England. Formerly they attended in large numbers. Just here is the chief cause of the decrease both in membership and in attendance. The only remedy is to get the children back to church. To this end Sir Robertson Nicoll (who, by the way, is a Scotch Presbyterian minister) is urging ministers and Christian workers everywhere to organize what he calls "A League of Worshipping Children" and thus by organized and persistent effort to exhaust, if need be, every resource and bring the children and young people back into the church. Some churches have already reported wonderful success. We, on this side of the Atlantic, will watch the experiment with interest. While we are watching we will do well to remember that we have a similar problem and that it bids fair to become as acute in the near future as the problem in England, unless something is done, and done at once, to stay the present trend of our young people away from the church. It is of our own problem, and not of the English one, that I wish to write.

First of all let me state the problem. The net increase in the membership of all churches (including Roman Catholic) in the United States, for the year 1911, was 859,389. The net increase for 1912 was 579,852. At that rate, what will it be for 1913? The net increase in the membership of the Southern Presbyterian Church in 1912 was 5,671. The net increase for the year 1892, twenty years ago, was 8,451. In 1894 it was 10,621. Anybody who will take even a superficial glance at the minutes of our Assembly for twenty years can see what is happening. The problem has not yet reached the acute stage that it has in England, but it is nevertheless a problem.

In the meantime in towns, cities, and villages our children, and often adults, go trooping home from Sunday school in increasingly large numbers without waiting for the church service. Many of them seldom or never attend the regular services of the church. During the past two years I have had exceptional opportunities to observe and the thing that I am speaking of is almost universal. Is there any connection between the fact that our church is grow-

ing very slowly and the other fact that our children are ceasing to attend church? I for one believe that there is a very decided connection. Not only so but I feel that he ought to do something, and do it now, to link the Sunday school to the church, before we come to the critical stage at which our English brethren find themselves. But what can be done? I am in no position to answer with authority, but perhaps I can contribute my mite to the discussion of this vital question, and at the same time provoke to good works some one who can and will make a larger contribution. I feel that there are three great agencies which we ought to set to work in an organized and systematic way to bring our children back to the regular services of the house of God and to a saving knowledge of Jesus Christ.

I.

This work ought to begin in the home. That is the fountain head of authority. There lies the ultimate responsibility. The minister and officers of the church having faced the real facts in the case must endeavor to make parents see them. I find parents giving three reasons why their children do not attend church services. The first one is that the Sunday school comes before the church service and that the two services are too long for a child. I appreciate something of the force of this, but there are several ready answers. The two services are not as long as the session of the ordinary day school which those same children attend. Besides at the day school they are hard at work. It is also well to remember that there are still hundreds of children, especially in the country, who are attending both these services, and they seem to be as robust as other children. If the worst comes to the worst and the child can not attend both the Sunday school and the church, I for one would say let him attend the church, and I measure my words when I say this.

Others urge that the children get nothing out of a sermon for adults and it is therefore useless for them to attend. They seem to forget that there are other parts of the service, and that

it is worth while for a little child to learn how to worship. They also forget that a little child imbibes more from the conversation of adults and from sermons for adults than may seem apparent at first glance. These same parents might raise the question with their minister as to whether all sermons and all parts of the sermon should be prepared for mature and educated persons, when there are so many immature and uneducated people connected with every congregation.

Still other parents take the ground that the children do not want to attend church and that they fear to use any compulsion or even persuasion, lest the child be turned against the church. That has a plausible sound and there is something in it, but not as much as one might suppose at first thought. If children are trained to go to church and it is taken for granted that they are going they soon cease to raise the question and soon love to go. I am speaking out of experience. If these same parents will look about them they will also discover that our best church workers and our most regular attendants are people who have been trained to attend church from their childhood. They will also discover that there are comparatively few among non-churchgoers who were taught the meaning of church services and taught to attend with regularity when they were children.

The time has come when we need to impress upon parents with tremendous earnestness their responsibility in this matter, and secure their most hearty co-operation in bringing the children back to the house of God.

II.

The Sunday school ought to join in the movement to fill our churches with worshipping children. The great purpose for which the Sunday school exists is to win children for Christ, develop them in Christ, and train them to go out to work for Christ. The Sunday school will not be able to accomplish this end single handed. It needs the help of the church which has a divine appointment to do this very work. The Sunday school

is only a department of the church. It was never intended that it should supplant the church or in any way take its place. Sunday school workers ought never to forget this. But what can the Sunday school do? Much in every way.

It can create a public sentiment among the children and parents in favor of the church service. The superintendent can keep this thought constantly before the children. He can also issue frequent invitations to the children to join in the church services. Many superintendents fail to do this. Teachers have a splendid opportunity to impress upon their scholars the importance and duty of attending the services of the church. Teachers may also help by asking their classes questions about the sermon of the previous Sunday. Some schools increase the attendance of the children upon the church by keeping an accurate record of all those who attend and by making this a part of the Sunday school record. I know of one school which makes an organized effort to get the children to attend the regular services of the church, and it succeeds admirably. Often a whole department will attend in a body. Officers of the Sunday school may help in this work by closing the Sunday school fifteen minutes before the church service, so that there may be a little recess in which children may relax and refresh themselves. Too many schools go right up to the church hour—some go beyond. This encourages the children to go home. As I have visited many Sunday schools during the past two years I have gotten the impression that many of our Sunday school workers are not eager enough to see the children in the church. It is time for them to face the situation squarely and to use every effort to increase this league of worshipping children in our churches.

III.

The pastor has his part to do in this great work. Perhaps it is not too much to say that the pastor after all is the key to the situation. I now speak with hesitation, for I have been a pastor and know my own limitations. But after having spe-

cialized on the general subject of religious education for two years and after having pondered much over the problems which confront us it may be that I have added a little to what I learned in a blundering way by experience.

If the pastor could be a real pastor to the children of his church he would do much towards solving the problem of church attendance. But this is difficult. When he calls at the home they are at school or at play. If they are at home they are apt to be relegated at once to the background or back yard by thoughtless parents. Yet the minister who knows how to get at them and win them will not have a great deal of trouble in getting them to accept his invitation to church, and what is infinitely better, his invitation to come to Christ.

The pastor is the great connecting link between the Sunday school and the church. He ought to attend the Sunday school if possible. The city pastor, at least, will find there his best opportunity to know the children of his church. There he also has the opportunity to win them and to earnestly invite them to attend the services of God's house.

Now we come to the crucial point. The Master says: "Feed my lambs." Does the pastor know how? It is more difficult than feeding sheep, yet it is just as important or even more important. If we will face the facts the large majority of us who are ministers will have to confess that the secret of our failure to reach and hold the children is right at this very point. We have been so busy trying to feed the sheep that we have almost entirely overlooked the lambs. Our children do not come to church because they do not find any food for their little souls in our services. We ought to do something and do it now. What can we do? I think of a number of possibilities. Perhaps there are others who can make other and better suggestions.

A few of our ministers preach a short sermon to children every Sunday morning before the regular sermon. They also have music which is suitable for children. This is a good old Scotch custom. I have watched with interest those who have tried it in our church. So far as I can see it has been a success

in every case. The children have attended and what is better many of them have united with the church. Take, for illustration, two such churches in two cities which are widely separated. One is a large church, the other comparatively small. During the past two years the larger church has received 80 members on profession and 160 by certificate, while the smaller one has received 25 on profession and 70 by certificate. Certainly the extra services for children in these two churches are not driving people away.

Other ministers devote a whole service to the children once a month and find that there are no fewer adults present on that day because of the sermon for children. I think of a minister in a rather small church in a difficult field who has done this with marked success. The Assembly minutes show that his church has received 30 on profession and 55 on certificate during the past two years.

The best way of all, to my mind, is for the minister to resolve that he will put something in every service which the children and young people can understand and enjoy, and to resolve at the same time that he will discard all technical and difficult words and use clear and simple language which an ordinary human being can understand. I can think of only one minister whose sermons interested me in the least before I was sixteen years of age. His sermons abounded in apt and interesting illustrations and were clothed in simple language. The preacher will soon discover that adults like this kind of a sermon better than the other kind. Dr. John A. Broadus, the distinguished Baptist preacher and scholar, began as a young man to preach once a month to children. He soon observed that he had more adults on children's day than on other days. He could not understand it, but determined to find out. So after preaching to the children one Sunday he walked home with a man who always came to the children's service and no other. As they walked he asked the man why it was that he came only to the children's service. He replied, "Mr. Broadus, I can always understand what you are talking about when you preach to the children." In telling this incident to the minister's associa-

tion in Baltimore in his latter years, Dr. Broadus said: "Brethren, from that day to this I have tried to preach to children every Sunday."

In my library there is a quaint old book, "The Remains of the Reverend Richard Cecil." It contains many a trenchant paragraph. I have recently had my attention called to one of these which has a message for the hour. "The state of the world is such, and so much depends upon action, that everything seems to say loudly to every man, Do Something—Do It—Do It."

IMMORTALITY: THE CERTAINTY OF FUTURE BLESSEDNESS.

By Rev. R. L. Benn,

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In the month of October, 1825, when his noble intellect and glowing soul already felt the ravages of a disease which was rapidly tearing down the tissues of his body and daily impairing its usefulness, Robert Pollock wrote the following beautiful lines:

> "The soul, secured in her existence, smiles
> At the drawn dagger, and defies its point.
> The stars shall fade away; the sun himself
> Grow dim with age, and nature sink in years,
> But thou shalt flourish in immortal youth
> Unhurt amidst the war of elements,
> The wreck of matter and the crush of worlds."

Almost a hundred years have elapsed since these sublime emotions swelled in that mind, under that Southampton sky, studded with blazing suns. What is its consciousness at this present hour? The poet no longer stands beneath the material heavens, and no sights, no sounds, no sensations which thrill through the avenues of the physical organism affect his mind. Still he is as distinctly conscious in the year 1912 as in the year 1825. He lives in a world as real as that of England and is subject to an experience as positive and crystalline as that which dilated him on the shores of the Atlantic ocean. And were it permitted him to express his present thoughts and sentiments in the symbols of earth, the result would be as beautiful and charming as the poetry of his loftiest mood in the day of his bodily existence.

This is the proper way to think of the departed. This is

the Christian conception of death. According to this conception the dead have lost nothing by dying. The common exclamation, "Poor man! he is dead," does not reflect the true and profound estimate at all. Indeed, it has to be corrected by an after thought, that death is gain. Phil. 1:21. It is perfectly natural that the unbeliever and unregenerate should regard this life more real and desirable than the other life, for, their eyes are blind to the incomparable values of spiritual realities. Wholly absorbed in material things and daily immersed in a world which can be seen and touched and handled, they are wanting in appreciation of spiritual realities and deficient in their estimate of that world occupied by the spirits of "just men made perfect" by the grace of Christ. 1 Cor. 2:14. But heaven is infinite gain. Rev. 7:14. "The souls of believers are at death made perfect in holiness and do immediately pass into glory." Absent from the body they are granted the beatific vision. 2 Cor. 5:8. This embodies the Christian view of immortality.

The belief in immortality, pure and simple, is an age-long belief. There never has been a time when mankind did not believe and teach this doctrine. From time immemorial it has been held by the Japanese and Chinese whose intellectuality is of a high grade, and who proclaim their faith in the immortality of the soul by the worship of their ancestors. It was a firm conviction with the ancient Egyptians who achieved wonders in civic construction and letters, who devoted as much, if not more, thought to the other world than to this world, and who left "The Book of the Dead" as their literary legacy to succeeding ages. The Greeks and Romans, alike, have spoken concerning the soul's immortality. With the poisoned cup pressed to his lips, Socrates drains its contents with ecstasy in view of going where he could commune with Ajax and Palamedes. And Virgil depicts the hero of the Aeneid as going forth into the unseen world where he is greeted by his former companions who, "with unwearied eyes behold their friend." And no less by the people living in wigwams than by people dwelling in palaces has this belief been shared; for, the Ameri-

can Indians buried their dead with bow and arrow in anticipation of a Happy Hunting Ground beyond. Thus the belief in immortality is a universal, racial belief.

What, then, is the origin of this belief? Is it the product of superior mentality, the result of education, the discovery of scientific research, the outcome of advanced thought? Most emphatically, No! For in the heart of the whole race, savage as well as civilized, without special deference to color or nationality or intelligence, there is a deep-seated longing for immortality. Individuals may teach the annihilation, or the eternal sleep of the soul, but the combined mind of the race repudiates it. God has planted eternity in the heart. And it is quite certain that if God implanted this longing in the human bosom he meant to gratify it. In the world every natural longing has its corresponding gratification: liquid for thirst, food for hunger, beings to love for the susceptibility of attachment; and in this marked instance of thirst and hunger for immortality, it is certain that God will gratify it. The following passage from Addison's Cato is significant here:

> "It must be so; Plato, thou reasonest well,
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence the secret dread and inward horror
> Of falling into naught? Why shrinks the soul
> Back on itself, and startles, at destruction?
> 'Tis the divinity that stirs within us;
> 'Tis Heaven itself that points out an hereafter
> And intimates eternity to man."

In discussing this subject from a rational point of view it should be borne in mind that the human soul is not dependent upon the material body for its existence. Man is a person. This can be predicated of no other creature on earth. He himself recognizes this as his greatest certainty in the world, for he can truly and positively say of himself "I am." He knows beyond question that he exists, and that he is endowed with personal powers which no living being can approach. His

body is merely the instrument of his soul, and he is quite independent of this material instrument, which is obvious from the incontrovertible fact, that when he loses an arm or leg by amputation, or an eye or ear by disease or injury, all that he loses is simply an important instrument which he uses; but no part of his personality goes with it any more than when his mustache is shaved or his hair is cut. And what is true of these visible parts of this bodily instrument is equally true of the brain, which is likewise an important instrument which he uses, as he does his hand or eye; but his brain is no essential part of his personality. Personality is not the equivalent of nerve sensation, nor brain secretion. It is the ability to think and feel and determine, and more: it is "the definite coordination of thought, feeling and volition, issuing from an individual who is conscious of himself" in different times and places and conditions. Personality therefore is unique, intangible. indestructible. It is an imperishable monad, possessing absolute immunity from the nimble fingers of death or the laws of disintegration. The fact of personality certifies to the soul's immortality.

The principal feature in human personality, everywhere and under all conditions of being, is consciousness. Man not only feels, but he knows that he feels; he not only thinks, but he knows that he thinks; he not only acts, but he knows that he acts. The mind is conscious of itself and of the facts of its experience. Consciousness is the interior light which illumines everything which takes place in the soul. It is the "sea of glass" in which the soul sees itself. It accompanies the soul everywhere. The mechanism of the human body is such that it may be compared to an immense bridge with two roadways. At one terminus is the conscious (not subconscious) mind (for a subconscious mind is no mind); at the other the material world. Along one roadway all the travelers are going in the same direction: from mind to the world. Thoughts and emotions crystallizing into volitions take the motor roadway, control the bodily movements, and thus project new factors in the world's enterprises, such as ships and railways, manufactories

and buildings, statues and pictures, epics and operas, as results. Along the other roadway all the travelers are going in the same direction, too, but in the opposite direction: from the world to the mind. All the sensations take the sensor roadway, and a thousand messages of every variety and import are carried to the waiting conscious mind within, which is so wonderfully endowed that it is able to assort and interpret them. This goes on, say, for three score years and ten, until the waters of the last river continue to rise, with resistless energy, and sweep away the whole structure. What then? The bridge is gone. Yes; but does the destruction of the bridge imply the disappearance of either shore? The two shores which the bodily bridge serves to connect are the conscious mind and external reality. And when the dark waters of death sweep away in their mad current the bridge which has stood through three score years and ten of human life, the shore of the external world abides as it was before, and it is no less a fact that the other, an infinitely more precious shore, the conscious soul, also survives the destruction of the bridge. Despite all that tries to change the ego, such as time, growth, environment, age, and even regeneration by the spirit of God, conscious identity maintains itself.

Man is conscious that his soul is a force. It is ever present with him. One of the dogmas of science is that no force is ever destroyed. If this is true, the human soul is immortal. "Man is but a reed, the weakest in nature," says Pascal; "but he is a reed which thinks. The universe need not rise in arms to crush him; a vapor, a drop of water, suffices to kill him. But were the universe to crush him, man would still be greater than the power which killed him; for he knows that he dies, and of the advantage which the universe has over him, the universe knows nothing." So the greatest force is not the engine as it drives over its double lines of steel at the rate of fifty miles an hour; nor the mighty rush of the steam as it forms a magnificent cataract; nor the lightning as it darts from point to point with magic rapidity, leaving death behind it; nor the cyclone as it sweeps across the land with devastating

effect, leaving disaster in its wake; nor the earthquake as it shakes cities from their foundations and hurls mountains into the sea; nor heat and light and gravitation; but the greatest force is the human soul. Since science says force is indestructible, the soul is immortal. The angry waves of the sea may tear down Gibraltar's rock, but the soul is destined to survive the shock of the sea of eternity. The fiery throb of terrestrial elements may shatter down the walls of Vesuvius, but the soul is fitted to endure the very throb which it feels. It is the mightiest force except God Himself.

One evidence of this is memory. Memory is the soul's retrospective power, which at once, is the condition and proof of man's self-identity. Without memory every mind would be a blank, waiting for the next impression, which would be lost as soon as obtained, so that every personality would simply be what Herbert Spencer calls a series of successive and separated states of consciousness having no necessary connection with the other. But memory, like a golden thread, gathers up the past upon its continuities, and all thought and progress are in the keeping of this faculty. Again and again there come before the vision even at this very hour faces of departed loved ones, delightful scenes of long ago, to which distance lends its beautiful enchantment, and one hears again voices which have lost their note of pain, the accent of harshness, which have become ameliorated by the flight of time. Imagine oneself for a moment stripped of this function, knowing nothing of God, of one's fellowmen, of one's acts of benevolence or malevolence, of the great and significant history which has already taken place in the world! Think not that this noble power ceases its function and becomes extinct with the close of this life. Once passing along a country road Wordsworth heard a reaper singing as she returned from the field, and the poet wrote

> "I listened motionless and still;
> And as I mounted up the hill,
> The music in my heart I bore
> Long after it was heard no more."

Man indeed moves off the stage and disappears over the hill beyond the range of paean and dirge, beyond the sights and sounds, beyond the events and transactions which engage his attention here, but whether good or bad, pleasant or painful, they are treasured up in his memory. He remembers these things here and he will remember them when he goes hence. Luke 16:23. "Memory is the nexus, binding the two worlds together." The rivers which flow through one's life to-day, causing all to live wheresoever they flow will inevitably flow on forever.

Another manifestation of the soul's power is conscience. It is a legislative and prospective power. "Conscience, true as the needle to the pole, points steadily to the polar star of God's eternal justice, reminding the soul of the fearful realities of the life to come." If there is no life yonder, why this prospection? Alas, there is a Power with which conscienc is in harmony and compels man to judge himself according to the moral ideals authorized by the Eternal Power, from whom it is impossible to escape. And man is either in harmony or dissonance with this Power. If he is in dissonance with it, he must bear the pain which is the inevitable penalty of such dissonance. Conscience makes cowards of all men, not only by fear of moral penalty in this life, but by fear of something after death. The constitutional fear of something after death of which Shakespeare and Butler speak proves that there is something there. And the prophetic action which intensifies the pain of conscience also intensifies all its blisses. The innermost pain and the innermost benediction come from the depths of conscience, conditioned upon man's harmony or dissonance with the Eternal God. If man lies down and dies like the brute, these experiences are preposterous and, instead of dealing in facts about conscience, Hugo and Richter, Shakespeare and Hawthorne, Butler and Paul, deal in the wildest fiction. But the only reason why conscience is filled with a "certain fearful looking for of judgment and fiery indignation" is because these are there.

Now the Christian belief and hope respecting the soul's

immortality rests not only upon these, all but self-evident facts, but upon the greater fact of Christ. Every longing which heaves in the human bosom, every reasonable assumption, every speculative prognostication of the ancient sages relative to immortality is made absolutely certain by Christ who "brought life and immortality to light in the gospel." 2 Tim. 1:10. "If a man die shall he live again?" Christ who died and rose from the dead and became the "first fruits" is the positive answer. 1 Cor. 15:20. "Because I live, ye shall live also." John 14:19. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:2. Thus on the authority of Him who knows and who testifies only to what he knows and who verified and confirmed his teaching by his resurrection from the dead, the certainty of immortality is so vindicated as to preclude all doubt about it.

But the Christian view differs from the common traditional view. Immortality for the Christian is blessed, while the latter is simply continued existence beyond this life with no cognizance of the moral situation of the soul. Immortality pure and simple merely affirms that the soul has a conscious existence and is held by men who neither recognize nor love Christ. But does it bring any comfort, any consolation, any delight to be told that life is continuous without being told the quality of that life? Alas, the great variety of books dealing with this solemn and momentous theme is but man battling his way back to the light of primeval paradise. It is a compliment to-day to a scholarly man if he can produce a Platonic treatise on the doctrine and discuss it in scholarly manner. But one does not find a scintilla of comfort or hope in the cold, cheerless, vague discussion of continued existence as set forth in these treatises whose chief distinction is ignorance as to the divine revelation and silence as to the quality of life beyond. Judas and Herod, Nero and Julian the Apostate have long since entered upon their immortal existence. The quality of that existence must be determined by the teaching of Revelation. It is certain that the matter of transition from time into eternity works no changes

in moral character, nor detracts from self-identity, nor renders consciousness less vivid. Since moral character tends to final permanency and death seals destiny, the impenitent and unbelieving go to a place for which they are prepared "where their worm dieth not and the fire is not quenched." Mark 9:44. The scales of justice must balance in the end. Wrong must be punished and right rewarded. The denial of the Christian conception of hell involves a denial of the Christian conception of heaven. Matt. 25:46.

The only satisfactory way therefore to deal with a subject, fraught with such consequences as that of the future existence of the soul, is deal with it through Jesus Christ, who by his death and resurrection has not only converted the probable certainty of immortality into a positive certainty, but in atoning for sin, has made it a sweet and comforting and transfiguring experience, full of assurance and blessed hope, by disclosing the Father's house on high and the quality of life there, and by imparting that life to the believing soul. Perfect confidence in Christ changes everything. It produces a consciousness in the soul itself of a blessed hope and foretaste of happiness beyond the grave line. No amount of reasoning can do it. It is the result of the consciousness of peace with God and acceptance with Him. It is here that the gospel displays its power. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 1:12, 4:6-8. The apostle had the evidence of consciousness which was the result of the gospel of Christ at work in his soul. The evidence of consciousness is the same kind of evidence which one has for his own existence. And when the love of God is shed abroad in the heart by the Holy Spirit one has the evidence of consciousness of a blessed immortality.

No Christian, then, in whom dwells the divine life, imparted by Christ, and in whom it is active is dependent upon his ratiocinations, or metaphysical arguments, for his confidence in the future life. It springs up in his religious experience. John 4:14. It is a prophecy of the life which is to be. Ps. 16:11. Redeemed by Christ and active in the service of Christ, the soul carries the elements of a happy immortality within. Luke 17:2. This experience is real and tends toward a fuller reality. "He that believeth on me hath everlasting life." John 6:47. "I give unto them eternal life and they shall never perish." John 10:28. "Verily, verily I say unto you, if any man keep my sayings, he shall never see death." John 8:5. The "covenant" of God, the "love" of God, the "salvation" of God, the "trust" in God, the "hope" in God, the "redemption" of God, comprehend life and salvation, perfection and consummate felicity. Isa. 54:10; John 3:16; Luke 2:30; Job 13:15; 1 Cor. 9:10. As Sir John Davies says of the soul, in his poem on immortality:

> "Water in conduit pipes can rise no higher
> Than the well-head from whence it first doth spring;
> Then since to eternal God she doth aspire,
> She cannot be but an eternal thing."

So the peace and joy, the love and hope of the dying believer, to which "he gives faint utterance in his expiring words, do not become extinct by his soul's leaving the body and passing away from earth. The shining stream of consciousness sinks out of sight of those who remain here, only to reappear in greater brilliancy as it pours itself into the sunlit sea beyond."

Only let one come to Christ and accept him as his Prophet, Priest and King, and live in loving obedience to Christ, and he will have a hope full of immortality. He will have Christ's life welling up in his soul. He will have Christ's promises and these will form for him a victorious vision of things to come. It will be his privilege and delight to dream of the day when the kingdoms of this world shall be at the feet of Christ and when he shall live and reign with Christ forever and forever.

This vision of the soul's actual and possible life should deepen the Christian's appreciation of the boundless grace of the gospel which opens the gates of eternal life and quickens him to a higher consecration to Christ. By means of the halo which it gives to life he should look on life with its duties and responsibilities, its cares and burdens, its mysteries and disappointments, its friendships and enmities, its successes and reverses as the scaffolding of character, that magnificent edifice which death cannot demolish, nor the grave efface, but which is "predestined to be conformed unto the image of the Son of God," when that which is perfect is come. The Christian should live under the "power of an endless life." And when death comes, as it must come, having Christ who is "the Resurrection and the Life" with him, personally, and by angelic ministry, he need have no fear of the future. Death has lost its sting, the grave its gloom, the judgment its dread.

THE EVOLUTION OF THE INSTITUTIONAL MISSION CHURCH.

By A. F. Schauffler, D. D.,

President of the New York City Mission and Tract Society.

The following is an account of the evolution in ten years' time of an Institutional City Mission Church in the Boro of Manhattan, New York. The fundamental principles here illustrated will apply with more or less pertinence to all City Mission work, but especially to that among the many thousands of foreigners who crowd our shores.

In one section of the Boro of Manhattan Italians have been pouring in by tens of thousands, driving out the former population, largely American, and thus either crippling or else absolutely forcing the closing of churches that have ministered to the native born population. In consequence of this change in the locality a small Mission Sunday School was opened for Italian born people and their children who had moved into this vicinity. Part of a tenement house building was rented and a small Sunday School was started. It was not difficult to get children to come where they were hospitably treated and where the wide-awake exercises of the Sunday School proved an attractive feature. A couple of lady missionaries were put in charge of the work. Before very long these missionaries got acquainted with the mothers of a good many of these Sunday School scholars; the next step was a natural one and consisted in the formation of a mother's meeting to which the Italian women came willingly and in considerable numbers. As the young people had no place to gather excepting on street corners, additional rooms were soon rented, until the whole building in which the Sunday School had been started was occupied; the top floor serving as the living rooms for the two missionaries in charge. Clubs of various kinds were formed for the entertainment and the enlightenment of the boys and girls who be-

longed to the Sunday School. So attractive was this mission that it was not very long before the quarters were entirely too small for those who desired to avail themselves of the privileges there. It was evident that if the needs of the work were to be properly met, larger quarters must be secured, and the spiritual needs of the people must be ministered to, not by lady missionaries only, but by regular preaching services. The result was was that two houses were bought by the Society carrying on this work, the houses having a frontage of about 50 feet on the street and running about 100 feet back. These were ordinary dwelling houses. They were in some measure remodelled to suit the incoming spiritual work. The lower floor of one house was made into one room where the regular preaching service which was now inaugurated, was carried on. The services of an Italian pastor were engaged and he began at once regular weekly preaching services for the adult Italians. To this before very long more came than could be accommodated, and at times not only the room, but the hallway and the stairs, were occupied by eager listeners. Children were kept away from these services, not because they were not welcome, but because there was really no room for them. One floor of these new quarters was made over into a kind of gymnasium. The apparatus that could be accommodated here was of course not large, but it served its purpose well, not only with the young Italian men who were glad to avail themselves of this privilege, but with the boys as well. As a temporary makeshift a young Italian man of considerable muscular development was put in charge of the gymnasium work. Of course the gymnasium was not open on evenings when there was any regular prayer meeting going on. Another floor was made over into a reading room, and adjoining it was a room where games of the quieter kind might be played. These rooms were also used for club meetings of various kinds; some chiefly for amusement, others for mental improvement. The same ladies who had charge of the smaller work to which reference has been made, lived in the newer and enlarged quarters, making it a kind of settlement house. The janitor and his wife also lived there in the basement, so that

there was always someone on hand and the building was open every day in the year. In the summer time Fresh Air parties were organized, and the children and sometimes the parents were sent into the country for a longer or shorter sojourn.

This work, as we have said above, having continued to grow, and the Italian population in the vicinity being still on the increase, it was felt that larger quarters were an imperative requirement for the work. Before this, however, those individuals who had come to a knowledge of the truth and who desired to be formed into a regular church organization, were gathered together, duly examined and then formed into a regular undenominational evangelical church body to whom the ordinances are administered in the usual form.

In the further extension of the work two houses adjoining those already owned by the City Mission were purchased. All these were torn down and a new and adequate institutional church building was erected on the site covering one hundred feet by one hundred feet. This building is now probably the best equipped building for a missionary institutional church in the Boro of Manhattan, as indeed it ought to be, funds having been furnished in abundance and experience having indicated the lines along which the work ought to be perfected. In this church, as in all those under the charge of the New York City Mission, the prime aim is to reach men in a saving way, through the Gospel of the crucified Saviour. Everything else must bend to this one dominant purpose. Here lies the danger of all institutional church work, and just here, for those not accustomed to this term "institutional," let us say that the term signifies a church that reaches out to minister to man in his threefold nature, body, mind and soul. Now the great danger of institutional work has proven to be that physical culture, or intellectual training will override that which is purely spiritual. In many of the Settlements in our various cities, the spiritual has been so utterly subordinated to the physical and intellectual that true religion is heavily discounted. The same is true in some institutional churches. In one of these with which the writer is well acquainted, a men's club was started in a building

outside of the church edifice. This grew apace until a whole house was hired with reading room, lounging room, billiard room, etc. The young men who belonged to the club presently began to get headstrong and at last, on the question as to whether liquor was to be introduced into the club, outvoted the minister. On this the responsible parties in the church simply disbanded the club, and the pastor told the writer that he was finished with men's clubs of that type.

Another danger arises over the whole question of physical culture, including base-ball, foot-ball, basket-ball, and other competitive games. Here also there is danger that the physical will assume such prominence that the spiritual will be crowded into a corner, or else ejected onto the sidewalk. Bitter experience has taught the City Mission that eternal vigilance must be exercised along the line of safeguarding that which is of paramount importance, namely the spiritual. In all its gymnasiums and reading rooms, entertainments, etc., the central thought of all our work is kept to the front. This is pre-eminently true in the new building. A most dignified section is that which is found in the church auditorium. Here Italians may worship in the midst of churchly (though not necessarily ecclesiastical) surroundings. Beside this there are various rooms fitted up for religious meetings, such as Church prayer meeting, Christian Endeavor meetings, etc. Because we have to minister to people's bodies as well as minds and souls, there is an adequately equipped Nurse's Room, where the trained nurse can see such of her patients as are able to come for treatment to the church. There is a Reading Room furnished with English and Italian papers and books,, both for adults and children, which is kept open afternoon and evening every day in the week except Sunday. On the top floor there is a spacious and well-equipped gymnasium 90 feet long by 30 feet wide, and here men and boys, women and girls, in separate classes and at different times, are trained under the direction of paid workers. In connection with this gymnasium there are hot and cold water shower baths, lavatories, and lockers of the most approved type. No sky-larking or rough housing is al-

lowed in connection with the gymnasium, but all is under proper supervision and government. Competitive games with other basket-ball or baseball teams are not allowed except with the consent of the physical instructor. This rule had to be adopted because of grave difficulties that arose when all manner of teams were challenged and in consequence serious friction and at times physical conflict arose. The roof of the church has been made over into a roof garden. A large section is covered over with wire netting so that children can play ball there without danger of losing their balls. Another section 100x30 is open and here it is proposed to have sand gardens where children can play under proper supervision. In the basement there is a first class bowling alley. This has not as yet been put to use, as we are waiting for a thorough organization of the work in the gymnasium before opening the alley. Whether this new feature will be a success or not, only experience can show. Within the same building there are light and cheerful apartments for the sexton, and above these, equally attractive apartments for the Italian pastor and his wife, while on the first floor there is an excellent pastor's reception room where he can have office hours and meet with any who desire to see him.

So much for the brick and mortar of this institutional church. Now we turn to the flesh and blood, a matter of more importance even than that of the physical structure of the building. There are two pastors, one to minister to those Italians who having been born in Italy cannot understand religious English. The other an American whose duty it will be to care for the Sunday School and to minister to the American born young people of Italian parentage. These services in Italian and in English will be carried on throughout the week for the different constituents to which we have to minister. In addition to this there is a regular trained nurse and four lady missionaries who work under the direction of the pastors. These visit among the tenement house population, steadily, looking up absentees in the Sunday School and doing whatever consecrated common sense would indicate as proper. There

is then of course the music leader and the directors of physical culture. The working force of that church, therefore, is made up of some nine paid workers whose whole time is devoted to the upbuilding and consolidation of Church and Sunday School.

Of course in smaller towns and in communities whose resources are not as ample as those of the New York City Mission, an enterprise on so extensive a scale as has been indicated above would be impossible. It remains true, however, that according to the size of the city and the financial resources of those engaged in the work, the general outline of procedure adopted by the City Mission might well be followed. And here let us reiterate that which experience has proven to be of the utmost importance, namely, that ceaseless vigilance must be exercised lest the temporal override the eternal and the physical crowd out the spiritual.

With regard to the government of Church organizations such as this of the City Mission, we might say that in case of church organization among Anglo Saxons or Germans, the spiritual administration of the church is put into the hands of church officers elected by the people. These under the leadership of the pastor manage all the spiritual affairs of the church, subject only to the veto power regarding any action taken which the Board of Directors of the City Mission Society disapproves. It is worthy of note, however, that during these scores of years this veto power has never been exercised. Only once did a Board of Church Officers take such action as seemed to the City Mission Board unwise. Even then, however, it only required a gentle suggestion on the part of the Board to lead the Church Officers to reconsider and change their vote.

The case has been somewhat different with the church organization among Italian born converts. These do not have behind them the heritage of self government such as Anglo Saxons and Germans have. The City Mission, therefore, has been more conservative in passing over to them autonomy in their spiritual affairs. This, however, will also come in due

time as soon as converts have been trained into Anglo Saxon methods of church government.

Of course all the property invested in church buildings is held absolutely in control of the City Mission Board.

In order to show the varied activities that are carried on in this church, we subjoin a list of appointments such as are carried on every week in the year, excepting only during the hot summer months, during which time more emphasis is put upon Fresh Air Work.

Sunday—A. M.

9:30-10:45—Sunday School—English.
10:45-10:55—Deacon's Prayer Meeting.
11:00-12:00—Worship and Sermon—English.

P. M.

2:30- 5:30—Social room open for the young people.
3:00- 4:00—Story telling hour for boys and girls.
3:00- 4:00—Adult Bible class in Italian.

Evening.

8:00- 9:00—Worship and Sermon in Italian.

Monday.

6:30- 7:45—Boy's Gymnasium.
8:00- 9:45—Young Men's Gymnasium.

Tuesday.

4:00- 5:00—Mother's Meeting—Italian.
8:00- 9:00—Young People's Prayer Meeting—English.
9:00- Committees.

Wednesday.

8:00- 9:00—Church Prayer Meeting—Italian.
8:00- 9:00—Communicants' Class—English.
8:00- 9:30—Choir Rehearsal—English.

Thursday.

7:00- 8:30—Clubs: 1. Keystone—Boys.
2. Young Men's Christian Club.
3. Girls' Club.

8:00- 9:00—Occasional lectures at which the clubs join to make the audience.

8:30-9:45—Social hour for all.

Friday.

4:00- 5:00—Children's Meeting.

4:00- 5:00—Junior C. E.

6:30- 7:45—Boys' Gymnasium.

8:00- 9:45—Young Men's Gymnasium.

8:00- 9:00—Occasional Lectures and Entertainments.

Daily.

1-6, 7-9—Reading Room.

The work being new, the following are yet in prospect:

Girls' and Young Women's Gymnasium Classes, two nights a week.

Bowling Alleys.

Class for teaching English to Italians.

Class in Carpentry.

Junior Choir Rehearsal.

ALEXANDER McLAREN'S CONTRIBUTION TO EXPOSITORY PREACHING.

By Theron H. Rice, D. D.,

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On the afternoon of May 5th, 1910, at the age of eighty-four, and after a ministry of more than sixty-three years, Alexander McLaren fell quietly asleep. Throughout at least the English-speaking world there were many who felt that one of the mightiest voices ever lifted for God's truth had been hushed. For more than a generation he was a prince of the British pulpit and at the age of four score he drew a bow that few could bend. A career so remarkable commands attention for many reasons; this paper proposes to approach it from a single and definite point of view. While Dr. McLaren was a great man and a great preacher his peculiar eminence was teaching in a particular type of preaching—his was the expository method. It is as one of the greatest expository preachers of all time that he is to be studied now.

One of the greatest contributions which Dr. McLaren has made to expository preaching is a clear and noble conception of what the thing itself is. While almost all writers on homiletics laud expository preaching it is difficult to find any satisfactory definition of the expository sermon. Sermons are classified as either (1) subject sermons, or topical sermons, (2) text-sermons, or textual sermons, (3) and expository sermons. Now the first two species are easily defined. The subject sermon or topical sermon is one which derives its subject from the text and then procedes to discuss that subject according to its own nature, with no further reference to the text. The text-sermon or textual sermon derives not only its subject from the text but its divisions also. It uses the text not only as giving the theme to be discussed but also as determining the plan of discussion. Now what is the expository sermon? Silence. One writer goes

so far as to declare that an expository sermon is one occupied largely with the exposition of Scripture. But does that tell us much? Others suggest that it is a sermon dealing with an extended passage of Scripture, whereas the text-sermon deals with a single verse or two verses—a short passage. But where draw the line then? When does a short text become an "extended passage?" In a discussion in one of our Reviews recently the suggestion was ventured that as the textual sermon was one deriving both theme and main divisions from the text the expository sermon was one deriving subject, divisions and subdivisions all from the text. Well, that is at least a good try at a definition. But the question is not settled yet.

Despite this absence of clear and confident definition of the expository sermon men continue to write about it in a way that shows they have a very good working idea of its nature and they continue to say in substance that expository preaching is when well done the very highest type of preaching.

Now, Dr. McLaren is recognized as an expository preacher. That is by common consent his fame. In the preaching he actually did, then, we have noble specimens of pulpit exposition. It ought to be possible, therefore, whether defining it or not, to gather a true idea of expository preaching from an examination of his work. If he does not define it for us he shows it to us in an excellence that is surpassing. Perhaps after all expository preaching will never submit to rigid confinement within the limits of a hard and fast definition. Like a noble river it meanders, it spreads out in spacious stretches; it has a vast variety which defies definition. Without troubling ourselves to define let us look at it as presented in the work of Alexander McLaren.

The conviction which grows with a survey of his preaching is that his method was the expression of his habitual attitude towards the Word of God. His favorite description of himself was the sentence of John the Baptist "I am the voice of one crying." His conception of the function of the Christian preacher was that he was set for the discovery of God's thought in the passage he was handling and the making of that divine

thought clear to the people. The literary remains of his lifetime are entitled with simple accuracy "Expositions of Holy Scripture," and the fact that this accurately describes them shows the business of his long life to have been to find out the meaning of the Bible and to enforce its lessons. In a special sermon before University men on the text "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding," after he had spoken of the relation between learning and religion he uttered these eloquent words:

"But I should be unfaithful, dear friends, to my deepest convictions, if I did not avow that I for one believe that after all learning and culture, there remain deep, primal, ineradicable, universal needs which learning and culture will never satisfy. We have all of us one human heart, and it is fashioned alike, whether it beats beneath the gown of the scholar or the jacket of the workman, and its cry, often stifled, often misinterpreted, never silenced altogether, is for God, for the living God. We need, we all need a Person behind and above the whirl of circumstance, and the miracles of matter, on whom to lean, to whom to submit, in whom to trust, with whom to be at rest. We all need consciences to be cleansed, perverse and enslaved and enfeebled wills to be emancipated by submission to rightful authority,the power of evil within us to be broken, the seducing voices of evil without us to be hushed—and there is but One that can do all that for us. The glowing impersonation of the Hebrew sage has received an advancement and a realization of which he little dreamed. It has taken flesh and blood and come amongst us, in Him who is the power of God and the Wisdom of God, the Light that lighteth every man that cometh into the world, God's Son, man's Brother, King of us all. He can impart to each what none else can give. Literature, Science, Art have brought us priceless riches, but they leave us still poor. Their highest honor is to be second, not first—second to none but to Him, and their noblest function is to stand and cry 'We are not that light but we are sent to bear witness of that Light.'"

And so it was that Alexander McLaren, tho' dowered with

noble intellectual gifts and with ample learning set store by neither save as they might be used to acquire a more and more perfect knowledge of *God's* mind as revealed in Scripture. It was his glory to declare *that* and that only.

Hence as one reads McLaren's work one gets away from a mere definition of a species of sermon to a conception of what it is to be a preacher at all. It is to be as nearly as possible God's voice, God's trumpet. This is expository preaching, whether the text be one verse or a whole book of Scripture, to discover in it just what God says there and speak it out, that is exposition and that is true preaching only and always.

Alexander McLaren's life work reveals the fact also that expository preaching is costly work. He labored with unremitting severity from youth to age. He worked on the original texts of Scripture. He used the best and most scholarly helps. He did not confine himself to orthodox scholarship but made the abilities and learning of hostile critics help him where they could help. He knew the German as well as the British books. He was well read in general and polite literature. He stored up the fruits of his communion with Nature's beauties and sublimities during his vacation time to flash their light on his sermons' truths. He was accustomed to call a sermon a "Woe," saying half-humorously when it had been delivered "Another 'Woe' is past." But there was sober truth in it in his case for his great preaching was soul travail. "He never appeared in public, he never preached, even to his own congregation, without going through a time of extreme nervous perturbation as if this time he was stranded." "Can make nothing of it," "Don't see my way," and similar expressions suggesting helplessness were made use of. Any one who will reflect on what successful expository preaching involves will appreciate the strain it imposes on the preacher. In a few swift sentences the audience must be transported into the atmosphere of a foreign clime and the scenes of an alien people, set in the current of strange modes of thought, made to live in a vivid scene transpiring a thousand years ago, resurrected to live again today and here. The mastery of details which this requires,

the command of a complicated troop of facts and thoughts, the power to move swiftly and easily through the maze and carry men safely and surely to the great goal of the practical application—this is tremendously hard and demands great preparation and marvelous delivery. Alexander McLaren shows that it can be done, superbly done, and done again and again and again without flagging in freshness. But his life reveals the fact that it is costly work. His career emphasizes another thing. That to be this kind of preacher means doing little else. If anything is clear from the life of McLaren it is that he was richly gifted. Robertson Nicoll once wrote of him that when you saw him for the first time you might not be aware that you were in the presence of a prophet, but you felt instantly that you were in the presence of a king. His conversation in Italy during his travels abroad attracted attention at hotel tables by its brilliant handling of art topics and kindred themes. He was fitted to shine in social circles, to command as a leader of his fellow citizens in any undertaking, but he turned aside from all of it to *live for his pulpit.* "As years went on he realized that his name had influence in the life of the city, and as health permitted he took his part on public occasions when some great principle was involved, but he would most gladly have escaped if conscience had allowed him. He never concealed his political views, they were perfectly well known, but he kept apart from political strife, not from indifference, but of set purpose. By this course he disappointed many, but he kept firm to his early formed resolve to concentrate his power on what he regarded as the proper work of the Christian ministry. Though he had no belief in anything approaching to priesthood he had very definite ideas as to a minister's true mission. He began his ministry in Union Chapel with a sermon on the text: 'I determined not to know anything among you save Jesus Christ and him crucified.'"

Here are some sentences: "But seeing that my task is to proclaim a living Person and a historical fact, then the way to do that is to do as the herald does when in the market-place he stands, trumpet in one hand and the King's proclamation in

the other—proclaim it loudly, confidently, not "with bated breath and whispering humbleness, as if apologizing, nor too much concerned to buttress it up with argumentation out of his own head, but to say, 'Thus saith the Lord and to what the Lord saith conscience saith "Amen."' We need far more in all our pulpits, of that unhesitating confidence in the plain, simple proclamation, stripped as far as possible, of human additions and accretions, of the great fact and the great Person on whom all our salvation depends."

McLaren sought thus to know the Word of God, by painstaking, close exegetical study and the use of every available help; he sought God's mind on the chief end of his life, neglecting everything that would divert his energies from this supreme task.

Yes. But he sought God's mind in another way. He was a man of faithful prayer. He never went to his laborious studies until he had spent his "quiet hours" with his Bible open on his knee and his eyes closed in prayer and meditation. From 9 to 10 every morning he kept tryst with his Master and then went invigorated and assured to his toil. When his young assistant once prayed him to give him the secret of his eminent pulpit power he first, as was his wont, revealed a sort of impatience at being spoken of as eminent. He felt himself very lowly in God's service. But seeing the earnestness of his young friend he answered that if he had had any measure of success in preaching the Word he attributed it principally to the faithful observance of that hour of prayerful communion with God. We are not surprised at the unction of these great sermons. Their wealth of truth is not mere head knowledge. Nay. "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

CHRISTIANITY AND CREED.

By E. C. Gordon, D. D.,

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Outside the realm of Christian orthodoxy such words as theology, dogma, creed and the like have become words of reproach. Indeed within the visible Church many discredit the importance of Christian truth; and the Biblical exhortation to contend earnestly for the faith once for all delivered to the saints is no longer taken seriously by many among the elect of God.

This discredit of creed threatens to weaken if not to undermine the foundations of Christianity. It may, therefore, be worth while to inquire into the causes which have produced this discredit of Christian doctrine, in order to discredit them, and to emphasize the need of a widespread, persistent and forceful inculcation of the Creed of Christianity.

One of these causes is the absorption of the American mind in its consideration of material, sensuous and earthly affairs. This absorption is as old as man; but has become amazingly common and complete in our own time and country because of the rapid development of the industrial arts, the enormous accumulation of wealth, the dazzling effect of the ever increasing display of luxury. Few indeed find time to consider religious ideas or to care for religious doctrine.

Another of these causes is the popular clamor for religion of feeling and action rather than for a religion of thought and ideas. We are told that feeling is the very essence of religion; that religion is an affair of the heart rather than of the head, instinctive rather than rational; that religious feeling is essentially the same in all the various manifestations of religious experience, no matter what has been the creed of the religionists. We are reminded that whenever the current of religious feeling has run low, its revival has sprung from the influence

exerted by great personalities, capable of moving others to passionate devotion and heroic effort; and that these results have been produced by utterances in the form of oracle, poem and parable rather than of dogma and creed: utterances which excite imagination and desire rather than intellect. The inference is that it matters little what men believe as to religion provided they feel and act religiously. And it is seriously proposed to retire the intellect and to place feeling and action in its place.

The emphasis thus sought to be given to religion of feeling is sustained by certain lines of philosophic thought and influence. The underlying assumption of this philosophic position is, that in the sphere of religion there can be no certainty as to the correctness of our ideas and beliefs. Indeed it is maintained by some that this assumption is good for all our ideas respecting so-called Reality. The old common sense view that Reality has substantive, objective existence, no matter what our ideas respecting it may be; that truth primarily consists in the agreement of our ideas of Reality with Reality as it actually is, is discarded. Instead, we are told that truth is only "a name for all sorts of working-values in experience"; "a name of whatsoever proves itself to be good in the way of belief; and good, too, for definite, assignable reasons."

This new view, we are told, is unquestionably the correct one in the sphere of religious ideas. If our ideas respecting the world of sense are not certain, much less can our ideas respecting God, immortality, future rewards and punishments, be certain. In a word, there can be no sure foundation for religious dogma. We are at liberty to believe whatever helps us to right feeling and action in religion and ethics.

It is frankly admitted that much of the above and of more along the same lines which might be added is worthy of serious consideration. Some of it will be seriously considered in the present discussion. A beginning is made by reminding the reader that the originators and promoters of religion have never proposed to make religion altogether a matter of feel-

ing. Its greatest prophets and teachers have ever regarded it as concerned primarily with things which were objectively real, and to be set forth as matters of fact, of dogma and of creed. For them God and his laws, the future life with its issues, as well as the present life and its duties, were tremendous realities. They have always attempted to promote religious feeling by fixing the minds of those whom they addressed on these objective realities rather than on their own subjective states. It is also historically certain that, if powerful religious feeling has promoted profound religious thought, profound and far-reaching thought has always been the basis of powerful religious feeling. The two, as will appear more fully in the succeeding discussion, go together. So far as the Christian religion is concerned there can be no doubt as to this. Moses and the prophets, Jesus and his apostles, the great Christian teachers and preachers all down the Christian centuries, were men who had clear-cut ideas as to what they regarded as Christian verities—fact and truth—as well as profound Christian feeling.

As to the philosophic views which underlie this discredit of Christian dogma, it may serve a good purpose to offer some criticism which will show that their force has been greatly overestimated.

One of the most difficult terms in common use to define with precision is "knowledge." There is nothing more illusive than knowledge. What is it; what is it to know? Are there kinds and degrees of knowledge? Is there any difference between knowledge and belief? We may group all the substantive objects of human attention and knowledge into three classes: one's own mind, the physical world including one's own body, and the minds of others. If by knowledge we mean only that which is revealed to us by means of our physical senses, then we know only the physical world; for we have no physical sensations of our own minds or of other minds. If by knowledge we mean only that which is directly experienced by our own minds, then we know only our own mental states: that is, our own individual and personal mental experiences; for we have no such experience of physical objects or of other

minds. If we regard knowledge as a relation between subject and object, in which the object is supposed to produce some effect on the subject, then we cannot know our own minds as having objective existence; for our own self cannot cease to be subject and become object.*

The real state of the case seems to be this: We know directly and with absolute certainty only our own personal mental experience; our own mental states, our own thinking, feeling, willing. All other so-called knowledge,including knowledge of our own minds, of other minds, of the physical world, regarded as real, substantive existences, is belief based on inference: belief sustained by evidence more or less convincing. We may take as an example of this Descartes' celebrated dictum, "cogito, ergo sum." My knowledge of my own existence is an inference, a conclusion of an argument. If the reader will undertake to expand this argument into full logical form, he will find out that he must introduce a proposition which begs the conclusion he desires to establish. We may accept Professor Hocking's word: "That which we must first infer is one step away from immediate experience;"† and, we may add, from knowledge which is absolutely certain.

Those who keep up with the latest philosophical discussions need not to be told that it is now set forth with utmost display of psychologic and philosophic learning that we are free to discard the notion that there is any substantive existence underlying our own consciousness; or, if we prefer, we are free to identify that existence with duration.

The outcome of the foregoing line of remark is clearly this: Our knowledge of God, of immortality, of spiritual things, stands upon the same basis as our ideas of everything else, except our immediate experience of our own mental states. The so-called knowledge of all substantive existence, of the physical

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*The point here presented with cognate subjects is elaborately discussed in "The Meaning of God in Human Experience" by W. E. Hocking, Ph. D., professor of Philosophy in Yale University. See Chapter XVII, pp. 241 ff.

†Ibid, p. 250.

world including our own bodies, of our own and other minds, is not perfect and absolute knowledge, but only belief: belief based on consciousness, axiom, sensation and reasoning; belief, more or less satisfactory according to the cogency of the rational processes which sustain it. Hence theology is not *a priori* to be discredited any more than any other "ology." Any statement in any sphere of science or knowledge is to be accepted or rejected according as the evidence which supports it satisfies or fails to satisfy the mind. We would stultify ourselves, would commit intellectual suicide, if we should act otherwise, and human life would become impossible or intolerable.

It follows also, that to say in the sphere of religion it makes no difference what a man believes, is just as absurd as to say this in any other sphere of human thought and life. In every department of human life, including that of religion, it makes great difference in practical outcome what a man believes: that is to say, whether his belief agrees or does not agree with Reality. When, for example, men believed that the world was flat, they avoided what they supposed were its edges. When they came to believe that it was a sphere, the fear of falling off disappeared, and they boldly traveled around it in every direction. If I believe that there is no future life when in fact there is such a life, my lack of faith in it will not prevent my conscious existence after the death of my body. If in fact there is such a being as the God set forth in the Bible, and if I am a creature subject to his will and law, the consequences of this relationship will follow no matter what I believe about such relationship. Hence to stigmatize the Christian life as a life based on faith, while all other human life is based on knowledge, is philosophically as well as practically preposterous. All human life in its conscious, intelligent activities is based on belief, which, in turn, is based on probable evidence.

The evidence which satisfies the mind and justifies action is often very slight; so much so that under other conditions it would neither satisfy the mind nor warrant action. If I were starving and at the time unaware that I was surrounded by enemies who sought my life, a very slight amount of evidence

would satisfy me that certain articles brought to me were wholesome food, and would justify me in eating them. If I were only hungry and at the same time aware of enemies who sought my life, I would need abundant evidence that food offered me did not contain poison.

The question then as to Christian theology, as to the whole realm of Christian fact and dogma, is a question of evidence, just as is the question respecting the substantive existence of mind and matter, or of anything else, if there be anything else, outside of our own mental experience. And the evidence to be expected and desired in the sphere of Christianity is not such as will produce absolute certainty but only such as will satisfy the mind and justify action: evidence which produces practical certainty, such as justifies action in any other department of human life. To sum up: We conclude not only with Bishop Butler that "probability is the very guide of life," but also with the modern philosophers that probability is the measure of all our knowledge of substantive existence, of Reality outside our own conscious thinking, feeling, willing.

It is not proposed in the present discussion to present the evidence which sustains the Christian Creed. An example or two of the kind of evidence which sustains Christian belief in a personal God will make clear and sustain the conclusion we have arrived at.

One of the most convincing proofs that there are minds other than and yet similar to our own is the evidence continually presented that we get intelligent, apt response to signs which we make to what we believe are other minds. So all down the ages men have made signs to what they have believed to be God, to Mind, similar to, yet greater than, their own. They have received what they believed to be intelligent and apt response to these signs: response such as only Mind, like the God presented in the Bible, could give. Thus they find their faith in God confirmed, sustained, rendered satisfying, and justifying religious feeling and action.

Again: As at present constituted, we do not know other minds apart from their bodies and their other physical environment.

To some extent through our own bodies we know and have power over the physical world. We observe that others through their bodies have similar knowledge of and power over the physical world. We conclude that their bodies like ours are animated by minds, by some things, like our own. Similarly we observe that the physical world is known to and controlled by Mind, like ours but far greater; for the World is a cosmos and not a chaos; the Solar System is a clock more perfect and accurate than any ever devised by human mind or made by human hand. Granted that this evidence is not in itself sufficient to support faith in an infinite, eternal, absolute and unchanging Personal God. It is of the same kind as the evidence which supports our belief in other personal minds, and is sufficient to warrant our belief in a God who made, sustains and controls the universe: in a word, the God presented to us in in the Bible.

These and other lines of evidence, based on consciousness, axiom, sensation and reasoning, have satisfied and now do satisfy the minds of countless thousands of men who have carefully considered them all: men who desired to ascertain the truth, and who brought to their investigations intelligence of the highest order and greatest training. It is important now to recall and emphasize what was intimated near the beginning of this discussion. The men who have given the most care to this investigation of religious truth, and whose lives have given the best expression to religious feeling and conduct, have never been satisfied with a religion of feeling. They have known, or if any reader thinks I ought to say, they have believed, that Christian feeling apart from Christian dogma and belief is an impracticability. For feeling, like thinking and willing, is a form of mental activity. It is at once action and the promoter of action and its guide. In this respect feeling is like thinking and willing. Each in turn promotes and guides the other. This is the testimony of experience.

This last statement is, perhaps, most clearly perceived when feeling takes the form of desire. Desire implies some idea of an object or state not in possession of that which is the subject

of the desire. If the desire moves to action, there must also be some idea of the means by which the object or state desired is to be obtained. Idea of the object desired moves to action; idea of the means to be used determines the direction of the action. All this applies in the sphere of religion, as in any other sphere of human life. If a child were wholly devoid of any idea of food and of the means of getting food, it would starve to death. If any human being were wholly devoid of all idea of a blessed future life there could be no desire felt by that being for such a life and no use of means to attain it. If we had no ideas respecting God and his will and laws, we would have no desire to please him or to displease him, and would use no means to do either.

Confessedly the foregoing statements are psychological commonplaces, almost bald truisms; yet they seem to escape the attention of those who are belittling Christian doctrine and creed.

The practical and most important outcome of this discussion is the imperative necessity of Christian dogma and Christian creed in order to Christian life: to Christian feeling and action. What the Church in the United States needs to-day, more than anything else that men can give it, is the persistent and efficient inculcation of Christian fact and doctrine: the Christian creed concerning God, man, sin, salvation, as this creed is set forth primarily in the Christian Scriptures and embodied in the evangelical symbols of the Christian Church. Not more organization; not more "new movements;" but the iteration and re-iteration of the great facts and doctrines of the Christian religion. Only in this way can there come any genuine Christian experience, any true loyalty to Christ, any self-denying and heroic effort to evangelize the world and to bring on the earth his kingdom in its power and glory.

MISSIONARY

CALVINISM AND MISSIONS.

By William R. Henderson, D. D.,

Greenville, Ky.

The subject upon which I have been asked to speak on this occasion* is "Calvinism and Missions." The theory seems to be practically regnant in many minds that, in order to prosecute the work of world-wide evangelization, Calvinists are obliged to plant themselves upon the common evangelic platform occupied by all Christian Churches. This theory takes it for granted that Calvinism is of such a nature as to foreclose effort to disseminate the Gospel; that there is that in it and about it which restrains activity for the extension of Christ's kingdom. Never was a theory farther from the truth. Appeal may be triumphantly made to the missionary activities of the Churches throughout the world holding the Calvinistic system in proof of its utter falsity;—but I prefer to meet it upon the ground of the leading principles which historically characterize the system known in modern times as Calvinism. The time allowed for the delivery of this address is necessarily short, so that the most I can undertake to do is briefly to call your attention to the points fundamentally related to the subject in hand.

In no spirit of controversy; with no intention to indulge in invidious reference to other creeds; the doctrinal system known as Calvinism embodies principles which are pre-eminently calculated to stir and stimulate the hearts of God's people to high and strenuous endeavor to carry the Gospel to earth's utmost bounds.

1. First of all, there is the profound conviction that man in his natural condition is lost, utterly lost, "having no hope and without God in the world." The late Senior Secretary of the Board of Foreign Missions of the Northern Presbyterian

*Address delivered before Presbytery of Palmyra, on the 400th Anniversary of Calvin's birth.

Church, the Rev. Dr. Ellinwood, in his monogram entitled, "The Great Conquest," lays it down as the first and foremost principle in missionary work that man must be definitely recognized as lost. Unless this fact is distinctly and thoroughly recognized, one of the strongest and most impelling motives to missionary activity will be lacking. In line with this thought the Westminster Confession declares that "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto;" and, hence, as the Confession further declares, he is "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil."

These extracts from the Confession are not theological abstractions, but statements of facts—facts of the plainest and most stubborn character, as every minister and Christian worker laboring for the conversion of sinners realizes sooner or later. And these Confessional declarations regarding man's estate by nature are in exact accord with Scripture teaching. The Bible declares that in their natural state men are "by nature the children of wrath,"—a strong expression, signifying that they are "born in a state of sin and condemnation," and justly exposed to the Divine displeasure. They are further described as having a "heart which is deceitful above all things, and desperately wicked; *who can know it?*" And David in his penitential Psalm pointedly expresses the sad and universal truth, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Paul represents man's natural condition as depraved and helpless in the widest and deepest sense when he describes him as "dead in trespasses and sin." The spiritually dead are as destitute of spiritual life as those who are physically dead are destitute of physical life. It is the definite recognition of this fact that impels the Calvinist to go to the "rescue of the perishing," for it is plain to him that they are beyond the reach of all human remedies; that all such are helpless and

undone, and that God's remedy alone can avail to extricate them from their awful situation.

2. In view of such a deplorable situation, what does the Calvinist think of first of all? Why, the Gospel, the Gospel of the grace of God. It prescribes the remedy, and the only remedy, for the distressing condition in which man has become involved by sin. A prophet of God was in vision set down by the Spirit in a valley which was full of bones. There were very many bones, and they were very dry bones. After he had looked upon them, he was asked, "Son of man, can these bones live?" The only answer the prophet felt he could make was, "O Lord God, thou knowest." This was equivalent to saying, "It is within thy power, and thy power alone, to breathe into them the breath of life." The prophet was then commanded to preach to them: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Preach to dry bones! Does not that seem to be a task at which the worldly-wise would scoff and jeer? And yet that was what Paul did,—Paul, the great apostolic missionary to the heathen of his time. He went, for instance, to Ephsus and preached the Gospel. Like the prophet of old, he was set in a valley of dry bones. For he says concerning the former state of the people whom he was instrumental in bringing to Christ, that they were "dead in sin." They were spiritually helpless, spiritually impotent, spiritually dead, and therefore absolutely unable by their own strength to convert themselves.

3. But is the simple proclamation of the Gospel sufficient? No, unless the Holy Spirit accompanies the proclamation of the glad tidings of salvation through Christ, and effectually applies the truth to the heart, the voice of the preacher will have no more moral effect than tinkling cymbal or sounding brass. Hence, the Calvinist in preaching the Gospel has supreme faith in and supreme reliance upon the Holy Spirit. He sees, and sees plainly, that man is utterly impotent, unable to exercise any spiritual faculty or power; unable of himself to "exercise repentance toward God, and faith toward our Lord Jesus Christ;" and down in the very depths of his soul the Calvinist

realizes that the Holy Spirit in the exercise of His sovereign power must get down into the heart of man and implant within him the new, supernatural life before he can savingly behold Jesus Christ as the Lamb of God that taketh away the sin of the world. All this is involved in Paul's expression of desire for the Corinthian Christians, that their faith "should not stand in the wisdom of man, but in the power of God." Hence, believing that the omnipotent and effectual working of the Holy Spirit is absolutely essential to the production of the new life, the Calvinist never in the least relies upon moral suasion in his efforts to lead men to Christ. In no land, Christian or heathen, are people to be led to Christ by arguing them from one opinion to another; the "dead in sin" cannot be persuaded into the new, spiritual life, the life which comes from above. The strong, distinct and emphatic note which Paul sounded in the heathen world of his time, is embodied in his declaration, "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." His reliance was manifestly not upon moral suasion, nor upon the arts or expedients of the orator or the philosopher, but upon the Holy Spirit in the exercise of His gracious and glorious function to effectually call the spiritually dead from the tomb in which they were lying, as Jesus called the dead Lazarus from his tomb back to life. The infusion of new life into the soul is the direct, immediate, and distinctively personal act of the Holy Spirit Himself; and it is because of such a conviction that the Calvinist prayerfully and persistently expects and relies upon the personal presence and ministry of the Holy Spirit, whose sole and glorious function it is to regenerate the soul, and thereafter enable it in the full exercise of the responsibility belonging to free agency to repent and believe the Gospel.

It was this conviction—this supreme faith in the Holy Spirit, and devout and uniform reliance upon Him—that thoroughly possessed the soul of the venerated John Paton, and impelled

him to declare that, if he had not been a Calvinist, he could not have endured the stress of the work in the New Hebrides. John Paton had daily before him human savages, as spiritually dead, even to human observation, as human beings can be; and he saw, as only one gifted with spiritual vision could see, that God's almighty grace alone could transform those savages into new creatures in Christ Jesus. Long ago it was said that the conversion of a Hindoo, which then seemed an almost impossible event even to many in the Church, would be equivalent to the working of a stupendous miracle. After Judson, the great Baptist missionary, had been toiling in India for years to no visible effect, the London Board of Missions determined to recall him. When informed of this intention, Judson rose in the majesty of a faith that knew no doubt, and with a courage that never flinched in the presence of apparently insurmountable obstacles, and sent back word to the London Board that "the future of the Church in India is as bright as the promises of God." No man could have delivered such an utterance who did not believe that the blessed Spirit, whom he confidently felt was with him, would glorify Jesus in the eventual establishment of His kingdom even in India. Judson, John Paton, and all like them, who are thoroughly indoctrinated in Calvinistic truth and imbued with its spirit—whose convictions stir their intellectual and heart life as vigorously as the warm life blood pulsates and keeps in motion their physical energies—feel that they are just as powerless in the presence of the spiritually dead as were Martha and Mary when they stood before the tomb of their dead brother; but their hearts throb and glow with the ardent expectation that He, who is the Prince of life, will summon the spiritually dead from their sepulchres, and animate and endow them with a new and higher life. It was in the strength and inspiration of such a faith that they wrought patiently and courageously in the face of discouragements, difficulties and perils, sometimes of the most appalling nature.

4. But it may be asked, as it has been asked repeatedly, How can you Calvinists undertake to do the work of world-

wide evangelization—indeed, the work of evangelization at all—when you believe that only the elect will be saved? Why, for the very reason that we believe the elect will be saved. This is the first answer. Nothing is more certain that when this dispensation shall close, Christ will send for His angels with "a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) And in the second place, for the reason already stated, it is impossible to restrain the missionary activities of the Calvinist. Has not Jesus revealed in His Word that He has a people in every quarter of the earth? In the Apocalyptic vision did not the Apostle John see a great multitude, which no man could number, standing before the throne of God, gathered out of every nation, kindred, people, and tongue? When Paul was depressed in spirit by reason of the discouragements and trials he experienced in Corinth, Jesus appeared to him in a vision, and said to him, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9-10.) How this revelation braced up and exhilarated the heart of the discouraged Paul! With increased boldness and confidence he preached the Gospel in that city in full recognition of the fact that "the Lord knoweth them that are His," and that they were certain to come to Him. In a like spirit, Calvinistic missionaries have gone into all lands with this same Gospel with the sublime assurance that God's Word shall not return unto Him void, but will accomplish that which He pleaseth, and prosper in the thing whereto He has sent it."

The Calvinist knows this—he realizes it profoundly—that he must do his duty—the duty which God has plainly revealed in His Word—and beyond that he need not concern himself. Duty is his; results belong to God. "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6.) He does not concern himself about the relation of the decrees of God to the universal offer of the Gospel; for the spirit which indulges "in a perpetual and ever-ineffectual minding of God's

business," is one with which he has no sympathy. He recognizes the fact that God has His plan—a definite redemptive purpose—and that He will consummate it in every particular. Hence, he pursues his work quietly, faithfully, and prayerfully, knowing that the Gospel message will not be as water spilled upon the ground. It was with an assurance of this nature that Jesus Himself wrought, and which sustained and cheered Him amid the disheartening trials He experienced during His earthly ministry. Confronted and constantly assailed by the vociferous unbelief of the Jews, He declared, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37.) He pursued His mediatorial work on earth with the definite assurance that as the reward of His sufferings and death, a people would be given Him; and on the last great day when they shall be gathered before Him, He would behold of the travail of His soul and be satisfied. For them He suffered the agonies and death of the cross; for them He caused the everlasting Gospel to be proclaimed to the uttermost parts of the earth; to them He sent the Holy Spirit to convince of sin, and of righteousness, and of judgment, and to incline and enable them to accept of Him as their Saviour and Lord. Not one of all this vast, countless multitude, wherever he may be, and however deeply mired in sin and heathenism he may be, will be missed or overlooked; for Jesus said, "For I came down from heaven, not to do my own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all whom He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." (John 6:38-40.)

It is in such a faith, under the inspiration of such a creed, that the Calvinistic missionary goes forth and preaches the Gospel. He does so with the utmost freedom. With no hesitant note he lifts the Gospel trumpet, and proclaims the glorius invitation, "Ho, every one that thirsteth, come ye

to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." With a buoyant, joyous faith he declares it to be "a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and he encou: ages all within the sound of his voice to accept of Christ by telling them that "whosoever will may come." Is he embarrassed and hampered in the proclamation of the Gospel by the doctrine of election? Far from it. On the contrary, as Dr. Charles Hodge says, "If, therefore, any one holds any view of the decrees of God, or of the satisfaction of Christ, or of any other Scripture doctrine, which hampers him in making this general offer of the Gospel, he may be sure that his views or his logical processes are wrong. The Apostles were not thus hampered, and we act under the commission given to them."

Is it not a significant fact that the men who are universally regarded as "bright and shining lights" in missionary annals were, with few exceptions, Calvinists? Alexander Duff, David Livingstone, Robert Moffat, Carey, Albert Bushnell, Morrison—the pioneer missionary to China,—John Paton, and many others? What illustrious names, and how grandly they wrought for Christ, and what consuming zeal for souls was ever manifested by them! "That supreme reverence for the glory of God which prompted Jesus to regard not His life dear unto Him," was the principle, the sublime motive, which dominated these eminent servants of Christ, and it is this supreme motive which influences the Calvinist in every age and upon every field of action. The distinguishing characteristic of the Calvinist, the spirit which, as it were, is generated in him by the doctrines which he holds—and holds with ever-increasing strength and affection—is zeal for the Divine glory. Hence, wherever the Calvinistic missionary may go, whether to India, Korea, Africa, or anywhere in our land, he has but one message, and this message, Jesus Christ and Him crucified, as the "only name under heaven given among men, whereby we must be saved;" and this message he preaches,

because it is the message which God has bidden him to deliver. He knows no other message, for as a Calvinist he is supremely loyal to the Word of God. His paramount test of all opinions and suggestions is this Divine and infallible Word: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

It is, indeed, to be fervently hoped that this 400th anniversary of the birth of John Calvin, which is now being so generally observed by Churches of the Reformed Faith, may serve to call forth a more earnest and emphatic re-assertion of the great truths embodied in what is known as Calvinism. Our age is pre-eminently one of doubt, of skepticism, of conflict; an age in which the most fundamental beliefs of all evangelical Christians are called in question; an age, too, when it is thought in some quarters to be the thing to flout the doctrines that are distinctively recognized as Calvinistic. And, sad to say, this fell spirit has been manifested on the mission field. One of the foremost men in India, now Secretary of the British and Foreign Bible Society in North India, in a recent address before the North India Missionary Conference, said: "We are told by men holding high position and wielding wide influence in all the Churches on the Continent, in Great Britain and America, that the old ideas of the Bible must be given up, that much of the teaching of the Bible concerning God and man is no longer tenable and that it is idle in these days of modern thought to claim authority for the writers of ages long gone by. These views are not without earnest advocates in the mission field. At least two important books have been written by missionaries in India, urging the reconstruction of our methods to bring them into harmony with modern thought. We are told that the Christian missionary must no longer address men as lost and ruined, 'dead in trespasses and sin,' but as God's erring children needing only to be lifted above the ignorance and superstition of the past to claim their divine birthright."

The Rev. J. W. Burton, of the Australian Methodist Missionary Society in Fiji, in an article in "Hibbert Journal,"

says (as quoted by a writer), that "in his judgment Western Christianity is not so catholic as it assumes to be, that it does not appeal to the East, and that any attempt to 'force it upon the Oriental peoples has met with only the sparest success.' He thinks that 'where any great impression has been made, there has been a liberalizing of doctrine, and the creeds of the Western Church have been allowed an alarming amount of elasticity.' And the heart of the whole question is touched in the (this) missionary declaration that 'it must be remembered that the modern views of God and His relation to men, of the future state, of the Bible and dogma, of the non-Christian religions, and, especially, of the future of the human race upon the earth, not only affect the attitude of the missionary on the field, but they profoundly alter or qualify the motives of those who send him.' "*

This is the new theology, as it is styled, which is attempting to dress up the exploded errors of bygone ages in modern apparel, under the pompous pretense of being "advanced thought"! All this indicates the danger which confronts us in the work of world-wide evangelization, and which should prompt us to re-assert and stand against all odds for those great truths which distinguish the Calvinistic or Reformed Faith, and which have been vindicated by the influence which they have exerted in all lands in the moral and spiritual uplifting of multitudes, in the transforming of savages and cannibals into new creatures in Christ Jesus, in founding and sustaining Christian civilization where heathenism in its worst forms

*In an article in The Presbyterian (Philadelphia), the distinguished pastor of the Marble Collegiate Church in New York City, Dr. David J. Burrell, says: "I know of one Foreign Board which minimizes the preaching of the Gospel to the vanishing point. A young man, who recently made application to this particular Board for an appointment to preach the Gospel in a distant land, sent with his application a statement of his belief in the truth of the Scriptures and in Jesus as the only Saviour. In due time, he received a letter from one of the Secretaries, saying that the Board would be pleased to accept him, provided he would lay aside his old-fashioned views of doctrine, and adjust himself to the spirit of the age!"

had held sway for ages, thus hastening the fulfillment of the promise when the heathen shall be given to Christ for His inheritance, and the uttermost parts of the earth for His possession.

TRANSLATION OF THE BIBLE INTO THE BULUBA LANGUAGE OF CENTRAL AFRICA.

By W. M. Morrison, D. D.

This article is not intended as a learned discourse on Biblical translation. I leave that for the philologists or others more capable than myself of doing it. But my purpose is to give simply a running account of our translation work as thus far accomplished, mentioning some of the problems we have had to meet and some of the processes or steps which we have followed in trying to give to the native people the Holy Scriptures.

Upon the first arrival of the missionary within the borders of a heathen tribe or nation his overwhelming impulse, as the people stand about him jabbering in an unknown tongue, is to catch in all this flood of unmeaning sounds the words which will enable him to say to them, "Our Father which art in heaven," or, "God so loved the world that He gave his only begotten Son," or, "The Lord is my shepherd, I shall not want." Now begins the long, hard, never-ending task of language study, which of course must precede every serious attempt at Bible translation. The white trader who has gone into Africa only for barter needs to know only a few words, and these may be very ungrammatically expressed. The same is true of the government official or the globe-trotting book-writer, for even the later is already beginning to infest central Africa. Not so with the missionary: he is to deliver the Gospel message, and he must put into the hands of the natives, at the earliest possible moment, at least parts of the Holy Writings which will be able to make them wise unto salvation. It is fortunately true that the plan of salvation, in its essentials, is so simple that a very limited knowledge of the language will suffice to tell it, together with many of the simpler Bible stories. But we can readily see that more than a superficial knowledge of the language is essential for any serious Bible translation.

The key words to any language are the questions, "What is this?" and, "What did you say?" Once these are gotten, the way opens up, and the language begins to unlock. And these phrases are best gotten by taking a seat in a group of persons and pulling out from the pocket a knife or some other article with which the people are not familiar. Now, listen with all ears, for some one in the crowd is almost certain to utter the mystic word, "What is that?" When it has been gotten, the names of all the more familiar objects can be obtained at once. By intent, never-tiring listening the more common verbs will begin to come, then adjectives and other parts of speech, together with phrases and sentences, the meaning of which is known, but the grammatical construction of which is still a mystery. It is unnecessary here to go into all the intricacies of language study—the getting of words and sentences and idioms, and the working out of the laws of inflection, concord, etc. To complete all of this—if indeed it can ever be said to be completed—is the labor of many weary days and months and years. And yet this has been for me a work fraught with much pleasure. Some of the happiest and most exhilarating moments of my life have been over the discovery of some new word for which I had been searching perhaps for years, or over the solution of some grammatical construction which had baffled me for so long. Often I have jumped up, leaving my astonished language teacher behind, and have run across the station crying out, "Eureka," in order to announce to my colleagues the discovery of such a word as "Saviour," or, "Redeemer," or, "Comforter." It was more valuable than a diamond dug out of the rubbish—this word that would be a gem through which could flash new light and beauty into benighted souls.

And may I say just here that many otherwise intelligent people here in the home land have the idea either that we missionaries gave them their language, or that the native languages of the tribes of central Africa are only an incoherent gibberish, more like the chattering of monkeys than the intelligent talking

of human beings. Both ideas are untrue, for we not only did not give them a language, but we found their languages highly developed, having well defined laws of grammar, rules of syntax, and words with which to express all the ideas they have. Not only so, but the Buluba language, with which I am best acquainted, and which is only one of the many distinct tongues in Africa, is much more regular in its construction and laws than is the English language. To such an extent is this true that, though all down the ages they have had no written language, yet it has been preserved with wonderful purity, and even small children never make mistakes of grammar. In fact I have often gotten nice grammatical constructions from children, because they do not speak so rapidly as the grown-ups.

And this leads me to say that most fortunately we arrived on the scene before the natives began attempting to use writing of their own manufacture. How much would our Chinese and Japanese missionaries—to say nothing of those in many other parts of the world—give if they could only do away with the unspeakably stupid written language with which they have to contend. The result is that, in the writing of the Buluba language, we use our usual Roman letters, with all words spelled phonetically, each letter having only one sound. This certainly gives us a tremendous advantage over the hopeless confusion in our English spelling. The result is that any intelligent person can, after a few minutes practice, read right off anything we have written. Using the continental sounds of the vowels, and remembering that "x"= "sh" and "c" = "ch," we have the first two verses of the 23d Psalm: "Yehowa udi mulami wanyi, ciena nsua cintu. Yeye udi undadika mu mitoloko ya maxinde, udi undombola hehi ne mai kuikixa."

Now that we have our grammar and dictionary and exercise book, and owing to the regularity of the spoken language, and to the ease of reading the written language, we have had the case of missionaries who were preaching to over 1,000 people in our Luebo tabernacle within eight months after

arrival on the field. Owing also to this situation, our new missionaries are put to teaching in the native schools the day after their arrival on the station. They can thus both teach and learn at the same time.

Owing to paucity of workers and other causes, but little systematic work had been done in the Buluba dialect upon my arrival on the field in 1896. After some months I was placed in charge of the language and translation work, though feeling my great incompetence for such a responsible task. The other missionaries who preceded me to the field had gotten together a goodly number of words, but the grammatical laws of concord, syntax, etc., had not been worked out. After spending many months on this task, all the while getting new words and idioms, I felt that the time had come, as we now had a few in our schools who could read a little, to try some Bible translation. Of course the first thing was to be the New Testament, beginning with Matthew. I got out my Greek Testament, with all the other helps I could lay hands on, even down to the Twentieth Century New Testament. My language boy was all expectancy, and I had taken occasion to inform others of the fact that in a few weeks or months at the most the New Testament part of the Word of God would be in their hands. But I had not gone over half a line until I ran amuck of the word "generation," and a little further down came the long list of proper names, and still further down the words "birth," "espoused," "public example," "virgin," etc., with many other grammatical constructions which I did not know how to translate, if I conformed strictly to the idiom and construction of the original.

Then I began to do some serious thinking. First of all, I was forced to the conclusion that my knowledge of the language was not extensive enough to warrant me in undertaking an exact translation of the Scriptures at that time. Not only so, but as I thought over the matter, I became more and more convinced that our people, then all of them only babes in Christ, would not be able to get much good out of an exact translation, however perfect it might be, that the whole Bible in their hands

at that time would only puzzle and confound and discourage rather than help them. The thought then came that perhaps simple paraphrases of some of the familiar passages which we had been teaching to them verbally would not only be helpful but far more profitable to them at that stage of their advancement, and this I proceeded to do, bringing out a small edition of some of the more important parables of our Lord paraphrased. This thus became our first effort looking to Bible translation. Later on, in order to give a little stronger meat, I brought out, after consultation with my colleagues, paraphrase translation, with division into sections, of Romans and I Corinthians.

This paraphrasing work has proved of immense value, and I believe it will take a permanent place in our School and Bible study work. Perhaps it is for this same reason that it is Caedmon's Paraphrases of the Scriptures, and not the more ordered and exact translation, which have been preserved for us as almost the earliest literature in the Saxon tongue. These paraphrases were simpler, they were put into every day language, and they laid hold on the life of the people in their spiritual infancy, and everything learned in infancy sticks for life.

While I was on my former furlough some years ago, more translation was needed, and Mr. Martin got out the Sermon on the Mount, and Mr. Hawkins a paraphrase of some of the Bible miracles, and these have proved most helpful. Upon my return to the field in 1906, after consultation with my colleagues, it was determined that I should begin a book which should be called "Malesona a mu Mukanda wa Nzambi," "Lessons from the Bible." We had never before seen such a book gotten up in this way, but we felt that it was what we wanted for our now more advanced reading classes, and especially for use in our growing evangelistic and Sunday School work. The idea was to translate as accurately and as exactly as could be done certain selected passages, chronologically arranged, corresponding roughly to those used in the International Sunday School Lesson series. These passages were to be

printed in bold type. Then between these was to be put in smaller type, and in paraphrase form, any other matter of interest, especially such things as were mentioned in both Testaments.

I then undertook this work. While my knowledge of the language had increased very much since the day when I attempted Matthew some years before, yet the usual difficulties in Bible translation were soon encountered. But many of these, to some of which I shall refer later, were overcome, and in course of time the work was published at Luebo on our press there, having been completed through the Acts of the Apostles, with a number of important lessons taken from the Epistles. This book has proved of incalculable value. It has given a goodly number of the most select passages in the Scriptures, translated as accurately as we can do it now, besides containing in the paraphrases a great amount of matter which is most helpful in connecting up the passages translated and in clarifying references which would otherwise be obscure. It is hardly necessary to say that all our translation work has been greatly delayed and hindered by the fact, that, owing to inadequate missionary force on the field, I have not had the time to give to it uninterruptedly.

But just before I sailed for the home land a few months ago, it was decided by the mission that I should bring a native man on with me as far as London and there finish up all the remainder of the Bible in the same manner. This I did, and now the whole work, with revision of that done several years ago, is ready for the press. This will give us a complete running story of the Bible, much of it exact translation, from Genesis to Revelation, and all of it matter which they can study and take in. I know of one mission on the Congo which has translated the New Testament, and yet it has done nothing from the Old Testament. One wonders how, in such circumsances, a single page in the New Testament could be understood by a native reader without having a missionary at his side.

But now the time has come when the complete Bible must

be translated, for nothing can take its place. But this will of necessity be a work of several years, perhaps of many years. Already Mr. Sieg has in manuscript form the Gospel of Mark. But in the meantime, and no doubt for all time, this "Lessons from the Bible" will remain a book of wide usefulness in our Sunday Schools, Catechumen classes, day schools and Bible training schools. While I write these lines a letter has just come from a good lady of our church giving the money—and it is no small sum—for the publication of this book of over 400 pages. Could any better investment be made?

It may be of interest to note some of the many problems we have to deal with in Bible translation, especially into a language of central Africa, where the people are so backward in every way that their language must of necessity be a very defective vehicle for the conveyance of the great truths of the Bible. For instance, we have had great difficulty in finding adequate words for the expression of such important ideas as "love," "duty," "purity," "holiness," "sin," "righteousness," "conversion," "pardon," "repentance," "thanks," "home," "wife," "husband," "virgin," "faith," "hope," "ought," "must," "pray," "soul," and many others that I could easily mention. One's soul cries out in agony for these great words which mean so much to us. Sometimes there may be a word in common use which would quickly suggest itself as an equivalent, but upon investigation, how inadequately it expresses the idea we want to convey! For instance, for our great word "love," we must use a word *kusua,* which means anything from a mother's love for her child to her liking for a certain piece of cloth, or her preference for a certain kind of bead. "My wife" is simply "my woman," "my home" is simply "my house." "Purity" and "holiness" can only be expressed by a very weak word used for almost anything and meaning "good" or "pretty." "Hope" can only be expressed by a word meaning the looking out for a person whom you are expecting from a journey.

But it is not surprising that there should not be found certain strictly Biblical and religious terms. For this reason we

have sometimes introduced and nativeized certain words. Sometimes these are taken from the Hebrew or Greek (as *Nyuma* from πνεῦμα), and sometimes (as in the case of weights, measures of distance and time, coins, etc.) from the French, since the latter is the official language of the government of the Congo. And this corresponds exactly to what was done for the English language at the time of the introduction of Christianity in the sixth century. Such words as "creed," "candle," "priest," "Psalm," "organ," "church," etc., came in at that time. But it is a principle with us not to introduce foreign words except as a necessity. We prefer to let native words grow up from a common into a Biblical use just as the words "Holy Ghost," "atone," etc., have done in English. Even the Hebrew word for "to sin" is "to miss the mark," and "to pardon" means only "to cover up." Consequently for "to thank" we use a word meaning to do obeisance to a superior for a favor done; for "to pardon" we use a word meaning to hide by covering up; and for "to repent" we use a phrase meaning "to turn over the liver."

Another difficulty in translating is to steer between a too free paraphrastic form and a too slavish adherence to the original languages. Wycliffe's first edition was so full of the Latinisms of the Vulgate that it was hardly intelligible to the masses of his readers. If there is to be a fault in this matter I have leaned to the paraphrastic for the sake of greater simplicity. I almost wish I had done it more in some instances, for, after all, every translation must of necessity be something of a commentary interpreting the translator's idea of the meaning of the original. It is this same desire to be sure that the native gets the truth rather than a mere jumble of meaningless phrases which induced the missionary to the Esquimaux to translate "lamb" by the word meaning "young seal." I myself have often wondered if the word for "a young kid" would not be nearer the real truth than the young of the miserable hairy sheep found in the Congo. But thus far I have not been quite so bold as my confrere to the Arctics. And this leads me to say that we can easily get "rain-stones"

for "hail," but there is great confusion in missionary language circles as to how to translate "snow" and "frost," to say nothing of many other words equally as common to us. But lest my readers should get the idea that the native language is incapable of being a medium for the conveyance of spiritual truth I hasten to say that it is very rich in many ways. It has many strong words and apt expressions which are wanting in English. In fact we missionaries, in speaking English together, so often interject these native words, that we would not be understood by one who could not speak the language. And that makes it so difficult for us to use pure English when we come home.

For the proper names in the Bible we have taken as the basis, not the English, but the original Greek or Hebrew. Hence Isaac becomes *Isaka,* Jacob becomes *Yakoba,* Samson becomes *Ximixona,* James becomes *Yakobo,* etc.

It is a most fortunate fact that the Buluba dialect is spoken, with more or less variations, over a great area in the Congo basin, and its influence is being extended daily. It is fast becoming the *lingua franca* of many tribes which do not speak it naturally. As result of this, anything printed in this language will be widely understood even far beyond the bounds of the tribes to whom this dialect is a mother tongue.

Thus it can be seen that, while much has been done toward the completed translation of the whole Bible, much remains yet to be done. I wonder if it would be asking too much of the readers of these lines to remember us in prayer now and then, as we labor away, under such great disadvantages, at this holy task? With our greatly increased missionary force on the field, we hope to be able to proceed with this work more uninterruptedly.

UNION SEMINARY MAGAZINE.

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We take pleasure in announcing that the following gentlemen have been elected as the Editorial Staff for 1913-1914:

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EDITORIAL

STEPPING FORWARD!

March 25th marks, as we believe, the greatest epoch in the history of the Union Seminary Magazine. On that day the Magazine Association took three steps of climactic importance. First, they decided to make the editorship of the Magazine a continuous office. Second, they decided to elect

as Editor-in-Chief of the Magazine a member of the faculty instead of a student, as heretofore. Third, they unanimously elected Dr. Walter L. Lingle Editor-in-Chief.

This three-fold forward movement will, we are sure, be warmly hailed by all subscribers and friends of the Magazine. During its past history the Union Seminary Magazine has labored under two serious handicaps. One of these has been *lack of continuous editorship.* As a consequence it has been almost impossible to preserve a continuous editorial policy or to develop a growing editorial power. Any one can see how much a periodical, which changes its editors annually, must be hampered in its progress. Our second serious handicap has been a *student editorship.* Our Magazine is the one theological review of the Southern Presbyterian Church. It is therefore a journal of great dignity and importance. How important, therefore, that its editor be a man of mature scholarship and mature experience. None of the great reviews of other churches are edited by a student but, on the other hand, they have permanent editors from their Seminary faculties. The Union Seminary Magazine has simply been put in their class, in this regard. Under the old plan the Magazine, in spite of all handicaps, has made a steady and gratifying growth. Upon its present and broader basis we predict a progress which will be marked not by gradual stages only but by great leaps and bounds.

Dr. Lingle has accepted the editorship of the Magazine. We do not believe that a better man could have been chosen in the whole Presbyterian Church. His wide knowledge of conditions throughout our church and the world, his good sense and clear conceptions of vital issues, his marked success as a practical pastor and teacher, all, combined with his well known literary facility and judgment, form an unexcelled combination of editorial ability and promise. We believe that we may safely pledge for him the co-operation and hearty support of our whole Southern Presbyterian Church.

W. W. M.

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Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

Dr. McLaren of Manchester. A Sketch. *By E. T. McLaren.* Hodder & Stoughton, New York and London. $1.50.

The world is poorer for the death of Dr. McLaren; it is richer for this biography of him.

True the book is only a sketch. It seems the subject of it recoiled from a formal and full "Life" and his friends have respected his feelings. But while very unpretending and brief, the "sketch" is well done, by his cousin and sister-in-law, who stood close enough to him to know him intimately and who had the calibre and finesse of feeling to be sensible of his greatness.

All sorts of people would be better for the reading of this life, for it is full of whatsoever things are lovely and of good report; but no preacher of the gospel ought to fail to read it, for it is the record of one of the greatest careers which the history of preaching holds.

Think of a man exercising his active ministry for nearly sixty years with growing power, so that when at the age of seventy-nine when he presided over the Baptist World Congress he was by

common consent perhaps the greatest preacher in the English-speaking world. Can any minister of the gospel fail to ponder the facts of such a life?

We shall make no effort in this brief notice to open up the contents of the volume. There is nothing in it superfluous. To select the important passages for quotation or comment would be to select them all. The whole book, once in hand, will be eagerly read.

We may be permitted, however, to note two things about the life of Dr. McLaren, the singleness of purpose with which he gave himself to the work of preaching, and the laborious life which he brought to the service of his pulpit. Few men of such prominence ever came nearer doing nothing but preach. All the vast power which he exerted on the world emptied itself through the channel of his sermons. And no man perhaps ever toiled more patiently to preach perfect sermons. He was a mighty worker.

But the secret of his power lay deeper than and back of his concentration and hard work, in an absolute dependence on God. This dependence he was constantly testifying in the kind of preaching he did. It was expository preaching. It exalted the Word of God, making the preacher's task and his glory to unfold its meaning to the minds of men. The same dependence on God which led him to rely on God's Word as his single weapon utters itself gloriously in his address to the Baptist World's Congress:

"We are crying out for a revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second. Power for holiness and character is first, and only the man who has let the Spirit of God work His will upon him and do what He will, has a right to expect that he will be filled with the Holy Ghost and with power. Do not get on the wrong track. Your revival, Christian ministers, must begin in your study and on your knees."

We wish with all our hearts that every minister of Christ would read this book but especially every young minister with his career before him.

T. H. R.

THE LIFE OF DR. J. R. MILLER: "Jesus and I are Friends." *By John T. Faris.* Associate Editor of the Presbyterian Board of Publication and Sabbath School Work, Philadelphia. The Presbyterian Board of Publication, and Geo. H. Doran Co. $1.00 net.

In this volume we have not a eulogy but a record. All of us know the name of Dr. Miller well; but perhaps all of us will be surprised at the work that was packed into his quiet life. Take this summary by Dr. Green: "As Editor of the Presbyterian Board of Publication and Sabbath-School Work, he saw the periodicals

of the Board increase from 6 to 23, and the issue of the periodicals from 9,256,386 to over 66,248,215 copies. As a pastor, he was equally laborious and equally effective. In the thirty-nine years of his three Philadelphia pastorates 5,341 persons were received, an average of 137 for every year. As an author he published sixty-eight volumes, which attained during his life a circulation of more than two million copies, and some of which were translated into German, French, Italian and Norwegian. Yet all this did not sum up his ministry. The world was his parish. By personal interviews, but specially by letter, he brought help and comfort and salvation to an unnumbered and practically innumerable multitude of all classes and of all religions and of no religion."

Sir W. Robertson Nicoll said in *The British Weekly*: "Dr. Miller, of Philadelphia, who may be justly called the most popular religious writer of his time has passed away. There never, we should suppose, was a man who worked harder."

Just to learn how a man could manage to get so much done in one lifetime would be reason enough for reading this biography. But Dr. Miller was a Christian and a Minister of the Gospel and a winner of souls and a developer of Christian character and a comforter of heavy hearts. Surely the secret of such a life ought to be worth seeking. Surely it will inspire many to converse for a while with such a spirit as his.

Especially for pastors there are in this volume some very fine suggestions. And for any one who has been called away from the pastoral sphere there is here convincing evidence that he need not relinquish either the labors or the joys of pastoral service.

T. H. R.

THE MINISTER AS SHEPHERD: *By Charles Edward Jefferson*, Pastor of the Broadway Tabernacle in New York City, New York: Thomas Y. Crowell Company. Price, 90 cents.

The five chapters which make up this volume were delivered as the George Shepard Lectures on Preaching at Bangor Theological Seminary, in 1912.

Here are the titles of the chapters:

I. The Shepherd Idea in Scripture and History.
II. The Shepherd's Work.
III. The Shepherd's Opportunity.
IV. The Shepherd's Temptations.
V. The Shepherd's Reward.

Dr. Jefferson is the widely known pastor of one of the largest and wealthiest congregations in our national metropolis. His outlook on the pastor's work is therefore of the widest. No man

could have maintained himself in such a position without being a man of exceptional vigor of character and intellect. He writes therefore with a force which rouses the reader.

Dr. Jefferson has won considerable reputation for touching the consciences of ministers. He seems always very much alive to the perils of the ministry. We shall not be surprised if this book makes its reader uncomfortable. In the chapter on "The Shepherd's Work" it will lift up before the pastor many things he is not doing—which he may even feel he cannot hope to do. We are not sure, indeed that Dr. Jefferson doesn't lay on the Shepherd of Souls some burdens which he is not intended to bear. And in the chapter on "The Shepherd's Temptations" the book will unmask many of the tendencies of the preacher's sinful heart to his inevitable shame and sorrow.

Should any minister, therefore, feel himself becoming self-complacent, content with his present ideals and attainments this book will probably prove a wholesome medicine. Whether a man feels his need of it or not it might be wise to read it; it may reveal to him a need for it which he did not suspect. And then the last chapter contains much to cheer.

T. H. R.

PUBLIC WORSHIP FOR NON-LITURGICAL CHURCHES: *By Arthur S. Hoyt, D. D.*, Professor of Homiletics and Sociology in the Auburn Theological Seminary. Hodder & Stoughton. New York: George H. Doran Company. 75 cents.

A contribution to a very important subject in need of earnest attention to-day. Our own ministry, in its noble emphasis of the sermon, is in danger of neglecting, with loss and wrong, the other parts of public worship.

How often one hears from Presbyterian pulpits the announcement, "There will be *preaching* in this house this evening." Not infrequently we speak of the singing and prayers preceding the sermon as "the preliminaries." And yet how sacred and beautiful are the acts of song and prayer, how immediate and profound their conviction with the glory of God and the refreshment and sanctification of the worshiper.

Dr. Hoyt tells us that his book "has grown from an increasing sense of the need of the age to deepen its devotional life, to be cured of glibness and flippancy, to be taught how to reverence and adore and praise."

The Table of Contents will give some idea of the handling of the subject:

I. Worship in Religion and Life.
II. The Worship of Sacred Song.

III. The Form of Worship.
IV. Doctrine and Worship.
V. Liturgical or Free Worship.
VI. Public Prayer.
VII. The Preparation for Public Prayer.
VIII. The Use of Scripture in Worship.
IX. The Development of Free Worship.

The book is not long nor expensive (75 cents). It is practically helpful, being not only a brief discussion of principles but full of good suggestions and with a valuable bibliography for the benefit of those who, having become interested, desire to pursue the subject further. We hope our ministers will get the book. One is not expected to agree with everything an author says, but we can heartily commend the mass of what is here written and any minister will be the better for giving attention to the matter here brought to his consideration.

What the author says on "The Worship of Sacred Song" and his brief paragraph on the place of Giving in Worship are worthy of especial emphasis. T. H. R.

THE HEART OF THE BIBLE: For Young People, Parents and Teachers. *By Ella Broadus Robertson.* New York: Thomas Nelson & Sons.

The editor of this volume is a daughter of the late Dr. Jno. A. Broadus and the wife of the Rev. Professor A. T. Robertson. She is thus connected with Biblical scholarship of the highest order and of a sound and spiritual type. She is moreover a devoted mother and the motive which has led her to employ her cultivated talents in the making of this book is her zeal for the instruction of her own little ones in the Word of God.

During an experience with three children Mrs. Robertson made use of many books designed to get Bible truth into little minds, always coming back to the Bible itself for the reason that "Of all Bible stories, children love best those read from the Bible itself, because children as a rule have (to start with) good literary taste." In short there is no substitute for the Bible in religious education. "Yet the stories, as they stand are sometimes long or hard to find, and a child in getting them gets a good deal that is beyond his years." So when the fourth child had learned to read this mother at the little boy's request began to make "a book of Bible stories just as they are told in the Bible, clipping the stories and shortening them."

Thus the book grew out of a child's request and under a mother's hand; surely it promises to meet a living need. We predict that

it will find a hearty welcome among Christian parents. But indeed it is sure to prove interesting to others. It causes the great consecutive events to pass rapidly before the mind as in a moving picture and thus contributes to a clear view of the Bible as a whole.

The Editor's own statement of her plan will give the most satisfactory conception of the volume.

First of all it is a book of *Selections*. The entire Bible text is not reproduced, of course.

The selections are made and arranged according to the following method:

(1) To choose from the narratives those that bring out "the history of providence and the history of redemption;"

(2) To analyze each story with graphic headings, so as to give the dramatic movement;

(3) To group poets and prophets where they belong after the great sections of the history, selecting their distinctive messages;

(4) To show by mere arrangement "the development and struggle in the Messiah's work," and similarly the currents of history in the Acts;

(5) To present the Epistles as personal and vital letters which all can enjoy, and the Revelation as glorious glimpses of heaven;

(6) To give a proper perspective to the whole; and

(7) To use the Bible language throughout.

Mrs. Robertson has rendered a service to the vastly important work of Bible teaching in the home. T. H. R.

PRAYER CHANGES THINGS: *By S. D. Gordon.* New York: Fleming H. Revell Company.

A small book of three chapters, 57 pages by the author of the "Quiet Talks" series. The chapters were delivered as addresses at the annual meeting of the South African General Mission in London, April 10, 1910.

The addresses are an attempt to encourage Christians to believe more heartily in the efficacy of prayer and to act on such a belief by praying more and for greater things. T. H. R.

ONE HUNDRED BIBLE STUDIES: *By the Rev. J. B. Shearer, D. D., LL. D.,* of Davidson College, N. C.

This is a very valuable little book. It contains the final results of forty-two years of study by an able and learned and devout Christian man. It deals with almost all subjects of present importance to individual Christians and to the church and to the

world. The discussions are very brief and yet very satisfactory and will be found in most instances to furnish the key for the solution of the particular problem handled. It ought to be in all the families of our church. G. B. S.

MARRIAGE: Its Ethic and Religion. *By P. T. Forsyth, M. A., D. D.*, Principal of Hockney College, Hampstead. Pp. 152. $1.25. Hodder & Stoughton, New York, London.

The author of this volume is in the front rank of present day defenders of the faith. His pen is mightier than many swords and, like the flaming sword of the angel guarding the gates of Eden, it turns every way, When he writes of marriage it is in a way so lucid, so wise, and so convincing, that it leaves little to be desired. To readers of Dr. Forsyth's books it will be superfluous to say that his book is thoroughly up-to-date. Its author is conversant with every phase of this great subject, and no phase of the modern view escapes his keen criticism.

The main objects of his attack are the wrong views of marriage which are responsible for First, the Divorce Evil; and Second, The radical suggestion of Leasehold Marriage. His method is to show the Christian view of marriage as monogamous, permanent and ethical. He pleads for the subordination of passion and the emphasizing of affection; for the obscuring of the erotic and the elevation of the ethical view of marriage. The radical wing of the "Woman's Movement" is not ashamed to advocate leasehold or temporary marriage. The author does not leave a shred of this impudent and foolish suggestion. His plea for the child and for society and for character, and so for permanent and ethical marriage is one of the finest things I have ever read.

The book is brief but powerful. It is a luminous treatment of a vital subject. It should have a wide reading, and particularly it should be read by all ministers, editors and publicists.

D. CLAY LILLY.

THE RULE OF FAITH: Pp. 439. *W. P. Paterson, D. D.*, Prof. of Divinity in University of Edinburgh. Geo. H. Doran Co. $1.50 net.

The Rev. W. P. Paterson, D. D., has rendered an invaluable service to Christian thought and Christian exegetics by his recently published book, "The Rule of Faith." Thoroughness, comprehensiveness, forcefulness and clearness are the distinguishing marks of this excellent book. Anyone somewhat acquainted with both Christian and Rationalistic literature will undoubtedly be amazed at the great achievement accomplished by Dr. Paterson in so short a book.

Romanism, Protestantism, Deism, Kantism, Hegelianism, Eclecticism, Mysticism, Schleiermacherism, Ritschlianism are examined and weighed from start to finish in such a complete and sober manner that the reader realizes at once both that nothing important in those systems has been overlooked in the examination and that a fair trial has been given to them, even to those systems which leave the bar convicted and condemned.

I must say in passing that the style in which the book is written is delightful. English is not my native tongue but I was charmed from the very beginning with the attractive simplicity of the language, with its crystalline transparency and with its striking beauty. It is with gratification that I quote, in regard to the style, the following words from "W. R. N.", one of the most prominent English critics of the day:

"There are sentences over which one lingers and passages which have the arresting and enchaining power of music." The same critic is puzzled by this paragraph:

"Even if it should be conceded that elements of the Roman Catholic doctrine are plausible, we should still be required to reject the theory of Purgatorial punishments. Amid the possible imperfections of the intermediate state we may be sure that the children of God would possess a self-communication of God, and a vision of the Saviour, which would swiftly carry them forward towards perfection, and would transfigure the remaining sorrows into palpable tokens of the divine love."

I must add that that view was not only the one held by Cardinal Newman but also by many Roman Catholics in the past and today and largely by the Orthodox Greek Church.

I find too some not very fortunate and clear expressions in the dealing with Christianity; for instance on Page 171 of his book:

"In essaying this task we fix our attention on the fact that Christianity is primarily a religion, and it is from this point of view that we have to question the Scriptural records as to its essential nature. As a religion it is an engine which has been introduced into the world to do a particular spiritual work, and it throws light upon its genius to consider it in its context as one of the religions of the world—aiming at the same general end as the other faiths which have laid a spell upon the human mind, but also wholly transcending them by the grandeur of its promises, and effectiveness of its provisions."

Nevertheless, we agree entirely with "W. R. N.," who says:

"This is a really great book, written with full knowledge, and with a breadth, a sanity, and a calmness which must impress every reader. Dr. Paterson must now proceed to give us a reconstructed dogmatic. For this eminent service he is more clearly marked than

almost any other man. He is not merely a great historian and critic; he is also a thinker. The passages in this book which will be best remembered are those which show a powerful and quiet originality."

ORTS.

THE AUTHORITY OF RELIGIOUS EXPERIENCE: *By Charles Lewis Slattery, D. D.*, Rector of Grace Church in New York. Longmans, Green & Co., New York. Pp. viii., 299., $1.80 net.

That the author of these lectures, which were delivered on the Paddock Foundation at the General Theological Seminary in New York in the Lent of 1912, is a man of recognized ability and scholarship, is indicated by the fact that four years ago he was elected to the chair of Ecclesiastical History in that institution. He felt obliged to decline the call and to remain in the parochial ministry. He tells us that the process of decision brought to his mind with great force the complementary contributions which the technical student and the Christian pastor ought to make to theological knowledge.

If the theologian sometimes looks with a refined sort of intellectual contempt upon the practical pastor as a man of expediency, it is no less true that the pastor sometimes smiles at the theologian as academic, remote, and apparently ignorant of men's present reality. The theologian and the pastor deal largely with the same problems, but the attitude of the theologian often lacks an element of fresh air and reality which the pastor, meeting these problems in the practical experience of living religion, can supply. The medical specialist has his uses, but the family physician, who must know how to help all parts of the body, is often a safer guide than even the greatest specialist. So the less learned man in the pastorate may have a saner outlook upon the whole field of theology than the erudite occupant of a professor's chair, because it is general and related, what he lacks in accuracy being made up in comprehensiveness and mutual correction. The scientific method now is the laboratory method, not only for the chemist, the physicist, the botanist and the geologist, but also for the psychologist, the physician, the lawyer, and the business man. So it should be for the theologian, and the laboratory of theology is the parish. The real pastor alone can tell what the present facts of theology are.

The aim of the author is to show how the immediate experience of the pastor in contact with the ordinary religious experience of the people may aid in the solution of many difficult problems which perplex and divide scholars, and the body of the book is an attempt to show this in regard to such great subjects as Biblical Criticism, the Church, Immortality, the Revelation of Christ, and the Knowledge

of God. This is an immense field, and of course the subjects cannot be thoroughly dealt with in a volume of this size, but it is a fresh, fascinating and suggestive study.

In speaking of Biblical Criticism he says: "It is fairly certain that, unless the subject is definitely brought before them, people who read the Bible for religious purposes never think of the date or the author as they read what helps them. They might have a certain remembrance that this prophet or that apostle was believed to have written the words at a certain period, but the words would have an authority quite beyond and above any question of time and man. The Twenty-third Psalm, the One Hundred and Twenty-first, or the One Hundred and Thirtieth do not seem to come from any age or from any individual. The scholar or the controversialist may care when and by whom they began to be. The religious man feels that in their cry to God they have come out of the heart of all humanity and from all eternity." There is a truth here, though infelicitously expressed. Both radicals and conservatives have of late been making too much of questions of criticism.

Our author's low estimate of the Argument from Silence and his comments on Defining the Impossible are also sensible and timely. "To the reverent and intelligent layman nothing seems stranger than the ease with which the scholar declares, on *a priori* grounds, what he shall strike out of a document as impossible."

But in many of the views which he expresses we cannot follow him. He is a scholar and a thinker, but many of his conclusions are not ours, and we are sure they are not those of hundreds of our pastors and of "the ordinary religious experience" known to them. And here we think, is the inconclusiveness of a work of this kind. The difficulty is to know what is "the ordinary religious experience." All pastors do not interpret it alike.

In conclusion we cannot refrain from quoting a fine passage on Christ's Ability to Create Great Men:

"It is conceivable that many of the acts which we now call miracles might be repeated, but it is hard to think that any other man could so touch a dormant humanity as to wake common men into greater than the world has otherwise known. It is an act like creation, if it is not creation itself. Once God breathed into man the breath of life, and man became a living soul. Then came the new creation. In Christ, the Character of God,—this is, God Himself,—breathed into the living soul the Supreme Character, and the living soul became Christlike, Godlike, the fire that kindled the world into power.

That these words may not seem mere ecstasy, religious experience asks where is the great hero, past or present, who has been able to mount to a great height of conquest and leave successors

who could maintain the conquest. For Christ must be counted among men of action, not meditating philosophers. Alexander, Caesar, Napoleon had no successors. They could be geniuses; they could not create geniuses. The marvel of Christ is Christian history. Imagine Alexander or Napoleon saying to any group of men, "Greater works than these works of mine shall ye do;" feel its utter impossibility; and then hear the steady tone of Christ saying these very words to cowering peasants, in the face of what looked like utter defeat,—and you have a vision of what Jesus Christ did. The words were not, in His utterance, descriptions, but creative force,—a force reaching even to this last year in which we live; for the empire which He started into being is still rolling up its victories. And the end is far away. It is useless to say that it is possible for any great man to leave such a posterity of influence and continuous growth. We cannot imagine another instance. It is the miracle of miracles."

W. W. M.

THE HOLY BIBLE: An improved edition. American Baptist Publication Society, Philadelphia. $1.00 net.

This is what is popularly known as The Baptist Bible. Wherever the word "baptizein" occurs, as descriptive of baptism, it is rendered "baptize", followed by "immerse" in parenthesis. Thus: "I indeed baptize (immerse) you in water unto repentance, but he . . . will baptize (immerse) you in the Holy Spirit and fire" (Matt. 3: 11). Our fathers "were all baptized (immersed) into Moses in the cloud and in the sea" (1 Cor. 10: 2). So this version renders it here in spite of the fact that the only people who were "immersed" in the Red Sea at that time were the pursuing Egyptians. In Mark 7: 4 these immersionist translators stand to their guns in this way: "And coming from the market place, unless they immerse themselves, they do not eat; and there are many other things which they received to hold, immersion of cups, and pots, and brazen vessels, and couches"—explaining however in a footnote that "some ancient documents read, sprinkle themselves; and some omit, and couches."

This rendering "immerse" is the most sensational feature of the edition before us. But there are other features which not only do not cause a smile, as that one does, but which might perhaps have been adopted with advantage in the Common Version had King James' translators thought of them. For instance, instead of printing supplied words in Italics, this edition encloses them in brackets, a device which we like rather better. Again, while the poetic form of the Hebrew in Job, Psalms, and Proverbs is indi-

cated to the English reader in the Victorian and American Revisions, it is disregarded in the prophets—their poems being printed as plain prose. But here the poetic form is recognized in the prophets as well as in the so-called poetical books, and the editors claim that the deliverances of the prophets have gained thereby in clearness and force.

The daily newspapers, whose chief aim often seems to be sensation rather than information, have misled the public by stating that this is quite a new work. It is in fact only the completion of a revision, the first part of which was published fifty years ago, long before the Revised Version appeared. That revised version of the New Testament which appeared in the early sixties was chiefly the work of the Baptist scholar, Dr. T. J. Conant. In 1889 steps were taken for the revision in like manner of the Old Testament, and the work was distributed as follows: To Professor Barnard C. Taylor, of Crozer Theological Seminary was assigned the revision of Dr. Conant's version of Genesis, Job, Psalms and Proverbs, and also the translation of the books from Exodus to second Samuel inclusive. To Professor J. R. Sampey of the Southern Baptist Seminary was assigned the translation of First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Ecclesiastes, Song of Songs, and Lamentations. President William R. Harper undertook the translation of Isaiah and the Minor Prophets, while Professor Ira M. Price of the University of Chicago became responsible for Jeremiah and Ezekiel. It is an interesting combination of conservative and radical scholars. The edition before us shows the result of their work. There are also numerous footnotes, some of them expository, but the larger number pertaining to the text itself.

This version represents wide reading and much painstaking work. It has considerable interest for scholars but can never by any possibility become the people's Bible. Even the Baptist people themselves will not adopt it in place of the standard versions. This is doubtless well understood by the editors and publishers. They probably do not expect for it wide circulation, but look upon it as belonging rather to the class of independent and suggestive versions represented by such works as Weymouth's New Testament in Modern Speech and The Twentieth Century New Testament.

W. W. M.

THE IDYLL OF THE SHEPHERD: *By John G. Garth.* Pp. 58. Geo. H. Doran Co., New York.

One who would write interestingly and helpfully on the Twenty-third Psalm should have an imagination and a Christian experience. The author of this attractive booklet possesses these quali-

fications. He has given us here not a commentary in the usual sense but a meditation in engaging pictorial prose on the successive stages in life which he believes to be described in this, the most beautiful and the best loved of all the Psalms. Instead of the view now taken by most interpreters, such as Dr. James Stalker and Dr. George Adam Smith, that the relation of God to the believer is set forth under two figures, that of the Shepherd (verses 1-4) and that of the Host (verses 5-6), he adopts the old view that one figure runs through the whole psalm, that of the Shepherd; and his interpretation is that the psalm portrays the three stages of human experience. The first part (verses 1-3) is The First Pasture. The fourth verse which relates to the transfer of the flock from one meadow land to another is called The Journey. The last two verses are The Second Pasture. "Life is usually marked by a peaceful and tranquil period at its beginning. Then there come events which transform life, destroying, in utter disregard, tender ties and cherished hopes. Loss and grief crush out the joy and peace that once made life's happy round. At last, our career takes on new phases, readjustment comes, God's hand heals the wounds His providence has caused, and we assume, with hope revived, the changed setting of life.

The early life, with its unmixed pleasures, is the First Pasture. The Journey hence to pastures new is the transition period. The Second Pasture is life recast by the great changes that have been introduced."

Whether one agrees with this interpretation of the psalm or not, he will find here much comforting Scriptural truth gracefully and feelingly expressed. W. W. M.

CHRIST ON PARNASSUS: Lectures on Art, Ethic, and Theology. *By Peter Taylor Forsyth, M. A., D. D.*, Principal of Hackney College, London. George H. Doran: New York. Pp. 297. $3.00 net.

The general purpose of this book is indicated in the title. It is an effort to correlate that which expresses "the passion, romance, and beauty of life" with the duty man owes to his fellow-man and to God. "It may be useful," says Dr. Forsyth, "while some show how bad a master Art may be, that others should indicate how good she can be as a servant. If a bad judge she is a good witness. This is what I try to suggest to any aspiring and ingenuous spirits who may happen to take this book into their hands."

In the outset the author sounds a clear warning against anything so fatal as the substitution of an aesthetic for an ethical religion, which will do for the Church what Capua did for Hannibal. "The glacial age is now over when religion was in peril from natural

science; in our more genial day the danger is from other and sunnier sides; and one of these is the aesthetic."

The subject is treated under the following heads: Greek Art and Religion, Hebrew Art and Religion, Christian Art in its General Features and in Painting, Architecture, Music, and Poetry, with a closing summary discussion of Art, Ethic, and Religion. Art is an attempt to express the relation between the human spirit and outward nature. In India it was the vastness of Nature, crushing the human spirit into deformity or helplessness, that was expressed in Art. Hence it is the art of the colossal, of the monstrous that was developed in India.

In Egypt, on the other hand, there is a step forward. Mind is no longer the slave of Nature, but now appears as "in struggle with Nature, up on one knee, as it were, and insisting on a force and nature of its own. And the crowning expression of this is to be found in the specific Egyptian symbol, the Sphinx, which is half beast, half woman, half Nature, half Spirit, half mystery, half mastery." In Greek Art we find an immense advance. Humanity has struggled from beneath the heel of Nature to a footing of equality with Nature, to a relation of friendship and harmony with it. Man asserts himself as part of Nature, as the capital part. There is a fine play and a balanced action between man and Nature, and the result is concord, unity, beauty. This is the conception that dominates Greek art. Even divine perfection is expressed in terms of the perfect human form, and so art becomes religion, and religion art.

"The second commandment passes the death sentence on Hebrew Art. In killing idolatry it killed plastic imagination. Hence, if we except the expression of religious emotion in lyric poetry, the Hebrew nation had no art." The people of sorrow, like the Man of Sorrows, had no energy to spare for art. They had a baptism to be baptized with, and how were they straitened till it should be accomplished. And the joy when it came, was of a cast too holy to bear artistic form." But he who purifies Religion, purifies the spirit that conditions both Science and Art. In the purpose of God, this was the Hebrew's function. And so both Science and Art owe that people an inestimable debt.

The author emphasizes again and again the limitations and perils of Art; it can make men too delighted with the present to trouble about the Eternal, it can even cast its glamour about evil, and make sin doubly engaging; "a cultured and sensitive society may be, and has been, inwardly hollow, cruel, and false." "The solution of life's contradictions which we find in Art is, like all temperamental solutions, more delightful, and costs less, than that which comes by the Cross. And delight is so near and God is

so far." In the interests of morals and religion Art must be made to keep its place.

"Youth, remember! In the throbbing,
In the flush, of sense and soul,
That the Muse is but a comrade,
And her place is not control.

Art is not life, but an interpretation of life, and as an interpreter she is not life's guide, but life's distinguished friend. The guide of life speaks to life's conscience. And none can speak the last word to life's conscience but He who takes away its sin. The root of morality is not the art which appeals to some, but the Redemption which embraces all."

The artistic temperament gravitates to the sacramentarian churches; it surrenders itself to the worship of symbolism, which Dr. Kuyper declared in a lecture delivered at Princeton a few years ago to be sweeping over the world like a wave, threatening to engulf the worship which is in spirit and in truth. If this be true, how important it is that we should have a clear view of the place of Art in life and of its relation to ethic and religion! Dr. Forsyth's book is able and timely, and while we may not agree with him in every position, will be found suggestive, stimulating, and in the main a safe pilot.

Asheville, N. C. R. F. CAMPBELL.

THE PSYCHOLOGY OF THE NEW TESTAMENT: *By M. Scott Fletcher, M. A.* (Sydney), *B. Litt.* (Oxon.). Formerly Tutor in Greek Testament in Newington Theological College, Sydney Interdenominational Lecturer (1908) in New Testament Ethics in St. Andrew's College, University of Sydney. With Introduction by Hastings Rashdall, D. C. L., D. Litt., F. B. A., Fellow and Lecturer, New College, Oxford; Canon of Hereford. Hodder & Stoughton, New York and London. Pp. XLI, 332. $1.50 net.

As we learn from the Introduction, the present work is substantially identical with a dissertation presented by the author for the degree of B. Litt., after two years' study of Theology in the University of Oxford. It is a serious attempt to appropriate and utilize the results of modern thought in the fields of Philosophy, Psychology and Criticism, in so far as they serve to throw light upon the Scriptures.

The work shows a wide range of reading, earnest religious feeling, careful thinking, and is conservative in tone.

The first chapter is introductory, and discusses The Relation of Biblical to Modern Psychology. The body of the book is divided into three parts, as follows: Part 1, The Psychological Terminology

of the New Testament; Part II, The Psychological Experiences of the New Testament; Part III, Comparative Conceptions of Personality.

Part I is a discussion of the meaning and use of the terms, Soul, Spirit, Heart and Flesh. In our judgment this is decidedly the best part of the book, and we would most heartily commend this discussion to theological students, and also to ministers, many of whom have rather hazy ideas as to the meaning of these terms in their various uses.

When our author comes to treat of The Psychological Experiences of the New Testament, in Part II, there are certain statements from which we must dissent, as when he speaks of Jesus as acting and speaking "in accordance with the contemporary Jewish belief as to the existence and malevolent power of evil spirits and demons," and healing them by suggestion, and also healing diseases by his personality (Pp. 159, 160), or when he represents repentance and faith as preliminary to regeneration (pp. 210, 211), but upon the whole the discussion is eminently sane and helpful.

T. R. E.

ST. PAUL: A Study in Social and Religious History. *By Adolf Deissman, D. Theol.* (Marburg), *D. D.*, of Aberdeen, St. Andrews, and Manchester, Professor of New Testament Exegesis in the University of Berlin, Author of "Light From The Ancient East." Translated by Lionel R. M. Strachan, M. A., English Lecturer in the University of Heidelburg, formerly Scholar of St. John's College, Oxford. Hodder & Stoughton, New York and London. Pp. XVIII, 316. $3.50 net.

Growing out of visits to the East in 1906 and 1909, the author delivered eight lectures at the University of Upsala in 1910, and out of these lectures this volume developed. The object in view is set forth in the Preface in these wonds: "An Anatolian St. Paul, a man of the ancients, a *homo novus*, rising from the mass of the insignificant many, heeded by no man of letters among his heathen contemporaries, yet destined to be a leading personality in the world's history; a *homo religiosus*, at once a classic of mysticism and a most practical man of affairs; a prophet and dreamer, crucified to the world in Christ, yet forever memorable as a citizen of the word and traveler in it, and still moulding the world at the present moment—such is the man whose outlines I have been seeking to portray. . . . Beside the Paul who has been turned into a western scholastic philosopher, beside the aristocratised, conventionalised, and modernised Paul now suffering his eighth imprisonment in the paper bondage of 'Paulinism', I would fain set the Paul I have seen at Tarsus, Jerusalem, &c." (pp. ix, xi.)

Maintaining that Paul was a deeply religious man—a religious

genius—rather than a philosopher and theologian, he has little patience with what he calls the "doctrinaire study" of the man, and declares that the task of the modern student is "to come back from the paper St. Paul of our western libraries, Germanised, dogmatised, modernised, to the historic St. Paul; to penetrate through the 'Paulinism' of our New Testament theologies, to the St. Paul of ancient reality." (p. 4.) Again he says: "I am afraid the people of Iconium, Thessalonica, Corinth would all have been overtaken by the fate of Eutychus of Troas if they had been obliged to listen to the Christological, hamartiological, and eschatological paragraphs of modern 'Paulinism' " (p. 6).

But while he has no patience with 'doctrinaire' theologians, it is some comfort to know that he does not spare the representatives of destructive criticism, with their "hypertrophied critical mistrust." Accepting as genuine all the letters ascribed to Paul, with the exception of the Pastoral Epistles, concerning which he thinks there is room for some question, he remarks: "The delusion is still current in certain circles that the scientific distinction of a Bible scholar may be estimated in the form of a percentage according to the proportion of his verdicts of spuriousness" (p. 15).

As might be expected, there are positions taken in the book to which we cannot assent, but the treatment of the subject is fresh and suggestive. Paul is presented from a new view-point, and fresh light is thrown upon the character and career of this wonderful man, who has exercised such a tremendous influence upon the world for nineteen centuries, and whose influence is as potent as ever.

It is of interest to note that while our author quotes Sir William Ramsay quite often as an acknowledged authority, he does not accept the South-Galatian theory, so ably advocated by the latter, and which is coming to be very generally accepted by modern scholars.

There are three Appendices, in one of which the author attempts to determine the date of Gallio's proconsulship in Achaia, and consequently the date of the close of Paul's work in Corinth, from the fragments of an inscription recently discovered. He concludes that his proconsulship began in the summer of A. D. 51, but there are a good many 'ifs' in the chain or argument, and other scholars working upon the very same data fix upon 52 or 53.

Besides these Appendices, there are several elaborate Indices, and also a large Map of the World as Known to St. Paul, which is rather unique, and crowded to overflowing with information of every kind and description.

T. R. E.

JESUS: *By George Holley Gilbert, Ph. D.*, Leipzig University D. D., Dartmouth College. New York: The Macmillan Company, 1912. Pp. XII, 321. $1.50 net.

A decade and a half ago, as we are informed in the Preface, the author wrote The Student's Life of Jesus, but since that time his views of the sources of our knowledge of Jesus have changed so materially that he finds it easier to rewrite than to revise, and hence the volume before us.

The book is divided into three parts: The Sources; The Historical Jesus; and The Legendary Jesus. As to the sources, our author regards the so-called Logia as the earliest and most important, and in the main trustworthy. The Synoptic Gospels owe whatever value they may have to their dependence upon this source, and even the matter which is thus derived is distorted and marred by accretions from other sources, and especially from the ideas prevalent in the age in which they were written. One would be almost led to suppose that Dr. Gilbert had a copy of the Logia lying on his table, so confidently does he speak of what it contains and what it does not. Of course there is no such document now known to exist, but he asserts that scientific criticism can with unerring certainty pick out those parts of the Synoptics taken from this source. Whenever the Synoptics agree in a statement, that indicates that it comes from the Logia, provided always that it does not involve the supernatural, for in our author's view the supernatural is thoroughly unreasonable, and anything that even squints in this direction is to be regarded with gravest suspicion.

Stripped of all fine phrases, the process by which he gets rid of the Jesus of the Gospels is just this: assuming that the Logia is the only trustworthy source of information, and then carefully sifting out from this whatever smacks of the supernatural, from the residual material he draws a portrait, and then says: Behold the Historic Jesus!

The "Jesus" thus portrayed bears so slight a resemblance to the "Jesus whom we preach" that it is hard to realize that this caricature is soberly presented as a portrait of Him whom we adore. At best it is but a ghostly shadow that stalks through these pages, masquerading as the Saviour of the world. A natural son of Joseph and Mary, one of the best of men, never claiming sinlessness and refusing to be called "good," a deep thinker, a unique teacher, deeply interested in the welfare of those about him but not materially different from them, his career ended on the cross. Sharing in the delusions of those about him, he claimed to cast out demons, which after all had no existence save in the imagination. He did heal the sick perhaps in some instances, but they were simply cases of mental healing. As to the daughter of Jairus, she had

only swooned, and "his calmness, his hand-grasp, his confident summons aroused the girl and gave her new life." So it was also in the case of the son of the widow of Nain, and as for Lazarus, that was only a legend of the second century, and not worthy of notice.

In short, whenever the supernatural appears in any of the narratives he simply points to the portrait he has drawn, and says: How unlike the Historic Jesus! Of course it is, when all this has been purposely excluded. It is interesting to see how he deals with a case like that of feeding the five thousand. This being recorded in all four of the gospels is presumably taken from some earlier source, but it could not possibly be literally true, as that would not be "like the Historic Jesus," and our author explains it by saying that the people were so absorbed in the teachings of Jesus that they forgot their hunger!

Nearly one-third of the book is taken up with the Legendary Jesus. As his virgin birth and all his miracles are rejected, so it is but natural that his resurrection should be denied also. He admits that some of his followers might have seen a vision of him, but it had no objective reality whatever, as his life ended on Golgotha.

The whole book is based upon the denial of the supernatural, and yet there is not even the semblance of an attempt to prove that the supernatural is impossible or even improbable. If there is such a thing as the supernatural then the major premise of the book is gone, and the argument is knocked into a cocked hat.

T. R. E.

THE HEART OF THE CHRISTIAN MESSAGE. *By George Aaron Barton, M. A., Ph. D.*, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New Edition, Revised and Enlarged. New York: The Macmillan Company. 1912. Pp. XI, 218. $1.25 net.

As we learn from the preface, this volume is made up of a course of lectures for the Friend's Summer School, at Sagamore, Mass., in 1908.

Whether the author is himself a Friend or not, we do not know, though the book is evidently written from that standpoint, but whatever question there may be as to his ecclesiastical affiliations, there is no doubt as to his being a thorough-going Rationalist of the most pronounced type.

Beginning with the message as it comes from our Lord himself, he clears the way for himself by discounting the records of his life and teachings as given by the Synoptists, who, it is alleged, wrote from the standpoint of the Jews of that day, and attributed to him things which were diametrically opposed to his teachings. But after all this sifting process, our author finds in Jesus only

a very perfect man, with an extraordinary consciousness of God, and his great work was to reveal God as a loving Father. In the early part of his career he is represented as welcoming sinners without any thought of an atonement of any kind, as seen in the case of the Prodigal, but later on "he became increasingly impressed with the difficulty of bringing men to realize the need of forgiveness and to accept it. At first he looked to the mere willingness of God to forgive as all-sufficient. Then he saw at different periods that this willingness would have to be mediated by his preaching, and then by his personal influence, and lastly, by the eloquent pleading of his death." p. 20.

Paul and John only obscured this message by their writings, and are responsible for many wrong ideas which still obtain in the church.

After tracing the developments which took place in the Eastern and Western Churches respectively, he pays his respects to the Reformers, who did not improve matters very much by substituting an infallible Book for an infallible Church.

Next comes the early Friends, who did much to bring the truth to light, but even their teachings have become largely a back number in the light of the Twentieth Century.

Lastly comes what is intended to be the cream of the whole: The Christian Message for the Twentieth Century. It was our purpose to give a summary of this, but upon second thought have decided not to attempt it. It may be all clear to the lecturer himself, but there is a haziness about it that baffles our attempts to grasp it. We are reminded here of the experience of a school-boy, who after vainly trying to give birth to an essay, began it with these suggestive words: "It is rather difficult, and pretty impossible, to convey to others ideas which you yourself are not possessed of."

T. R. E.

BAPTISM IN THE APOSTOLIC AGE: *By Thos. Cary Johnson, D. D., LL. D.* Published by the Presbyterian Committee of Publication, Richmond. Pp. 94. Paper, 25 cents; cloth, 40 cents.

This little book is a reprint of Dr. Johnson's lectures delivered in regular course to the students of Union Theological Seminary. The publication is made at the request of the students themselves, of present and former classes; and a careful perusal must convince the reader that in preferring the request these same students have done the Church a real service. We have no hesitation in commending the book to those who wish to know the truth about Christian baptism.

The author divides his subject into four heads. Under the first two he treats briefly yet instructively and satisfactorily the ques-

tions of the Significance of Baptism and the Authority for the Use of the Rite. The remainder of the space (about nine-tenths of the whole), is devoted to the important topics of the Mode of Baptism and the Subjects of Baptism.

The book shows Dr. Johnson at his best. It is true that here and there we run across expressions that some might regard as a trifle too colloquial or unconventional for a serious discussion in print. A quotation from Sam Jones about "pompous old windbags" is one. And perhaps it would have been better, in printing, to paraphrase for the general reader a technical word like "anti-paedo-baptist." Again we think that the argument which would seek to prove from Christ's saying, "Suffer little children to come unto me" that children are members of the church is just a trifle strained. And it would seem also that a little too much is claimed for the argument from 1 Cor. 7: 14, "else were your children unclean, but now are they holy." But all of these are minor points. To us the main argument both on the question of immersion and upon that of the baptism of children is unanswerable. How any one could read the plain facts as the author sets them forth regarding the Greek and Hebrew words used in connection with baptism and still believe that original baptism had anything to do with immersion passes our comprehension. Dr. Johnson is always the logician and he has always the true scholar's tirelessness in the pursuit of facts. Here both qualities have abundant field for exercise, and the argument is masterly.

His handling of the scriptural passages that have been used to prove immersion, notably those speaking of our being "buried with Christ in baptism" is equally forceful and convincing.

With regard to the baptism of children the argument is necessarily less demonstrative in nature, dealing rather in the balance of probabilities; but so overwhelming are the probabilities shown to be that the result is scarcely less conclusive that what has gone before. The author wisely lays most stress upon the great argument from the membership of children in the church under the old covenant. This argument is stated in several different forms and the cumulative effect is very great.

But space forbids us to go into further detail. The entire book will repay careful study.

LEROY GRESHAM.

EFFICIENT RELIGION: *By George Arthur Andrews.* 12mo., 178 pp. George H. Doran Company, New York. Cloth, $1.00 net.

The author seeks to present religion in the aspects adapted to a utilitarian age, as a religion practical rather than theoretical, expressing itself in action rather than in thought. The subject is

alluringly set forth, under the heads of profitable faith, practicable love, prevailing prayer, saving forgiveness, abundant health, sufficient consolation, sustaining strength, satisfying joy, attainable peace, and achieving power. But while the table is attractively set and the dishes are tempting, we find the food insipid, innutritious and noxious.

Profitable Faith is merely a consciousness of filial, helpful and dutiful relationship with God. Any intelligent conception of this relationship, certainly of the love of God in Christ reconciling the world unto himself, is unnecessary. Let us dispense with any theological creed for the unthinking mass of men. And we are to commend this faith to men not so much by teaching and preaching, as by sympathetic and helpful ministry to their temporal needs. This was Christ's method; his was a work of social service. "The ideal of the religion of Jesus was very like the ideal for which the labor unions are striving."

Practicable Love is not an emotion of affection towards all classes, but only and always a principle of benevolent action. Human affection is a natural product of human affinities. Our author almost ignores that divine grace which inspires in the Christlike a real affection for the low and vile. He sees in Christian love nothing more than philanthropy.

Prevailing Prayer can do nothing against nature's immutable laws and their inexorable operations; and therefore brings no direct answers to specific petitions. Nothing is achieved in the world except through human co-operation with the divine; and the efficiency of prayer consists in our being so uplifted and energized by communion with God that we are enabled to achieve the results desired.

Saving Forgiveness is not the pardon of guilt through a propitiatory sacrifice. With our enlightened conception of the nature of sin, we cannot go to the anxious seat pale and trembling. Our concern is not whether by any propitiation we can be reconciled to an estranged Sovereign, but whether by confession and repentance we can be restored to harmony with a waiting, watching, loving Father.

There is much in this book that is stimulating and helpfully suggestive, but its "efficient religion" is utterly inadequate for the needs of depraved humanity.

Graham, N. C. E. C. MURRAY.

OUTLINES OF MISSIONARY HISTORY: *By Alfred DeWitt Mason, D. D.*, Lecturer on the History of Missions in Union Missionary Training Institute, Brooklyn, New York. Price, $1.50 net. George H. Doran Company, New York.

The author tells us that "This book has grown out of a necessity;" that "for some years past it has been the annual privilege of the writer to conduct a class of students through a short course in the History of Missions;" that "his endeavor has been to acquaint them sufficiently with the topic to induce a further interest in it without burdening the memory with a mass of dates, names and incidents which might soon be forgotten;" that he could not find a suitable text book; and that "in this book the attempt has been made to so combine a reasonable fulness of detail with some vividness of description and with the personal touch which accompanies a biographical treatment of the topic that not only the student but the general reader may be led to pursue the subject further as time and opportunity may permit."

We have read the book from start to finish with not a little interest. It has many stimulating paragraphs. It has many paragraphs and some sections which could be used with good effect in missionary talks. It deserves a place in the study of many a pastor and stimulator of mission work. There are however, many inaccurately given dates. There are typographical errors. The outline of the developing attitude of the church toward missions can hardly be said to be definitely and adequately given. Other things might be truly said of the book showing defects. Nevertheless it is one of the more helpful of the many books coming out on its general subject. Particularly, in the views of the work which have been going recently in the several greater mission fields, will the busy pastor find bits of information sugarcoated which he can use with good effect upon his people. THOS. C. JOHNSON.

THE WORLD WORK OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA: *By David McConaughy.* Pp., 267. Price, 50 cents. Philadelphia, The Presbyterian Board of Publication and Sabbath School Work. 1912.

This book is intended especially for use within the pale of the Presbyterian Church in the United States of America. It is a proposal course of Mission Study and training for church officers and workers; designed especially for members of church missionary committees, brotherhoods, woman's missionary societies, young people's societies, and councils of religious education within the churches of that denomination.

The work consists of two parts. Part first, sets forth the missionary enterprise of the church; describes the mission of the

church, its agencies for the conduct of missions, and the countries abroad for which it is responsible, the missionary force, funds and administration, methods and achievements. Part second deals with the plan and work of the church missionary committees.

The book contains much matter and many suggestions of great value.

T. C. JOHNSON.

COMING TO THE COMMUNION: *A Manual of Instruction for Preparatory Classes and Private Study.* 79 pages, duodecimo. Price, 10 cents Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1912.

The special design of the book is for the use of pastors who may wish to place in the hands of inquirers such information as it contains, or who may desire a handbook for the instruction of classes preparatory to the communion.

The book presents six brief studies, relating to Christian faith and profession, to the Church and the sacraments, and to Christian life and service. Quotations from the Scriptures, the Standards of the Church and their Revised Hymnal have been presented with each study, to be used as illustrative matter or, preferably, memorized. Brief prayers, gathered from various sources have been given with the several studies.

The work strikes us as well adapted to its expressed purpose—sane, helpful, Christian and Presbyterian.

THOS. C. JOHNSON.

THE INTERMEDIATE CATECHISM: Price, 5 cents. Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1912.

The General Assembly of the Presbyterian Church in session at Louisville, Ky., 1912, took action in regard to this catechism as follows:

1. The Assembly approves the Intermediate Catechism prepared by its committee and directs the Board of Publication to print it for distribution.

"2. The Assembly continues the Committee with the request that it receive suggestions and make such revisions as, in its judgment, seems advisable, and report to the Assembly at Atlanta in 1913.

We have read this catechism with considerable care; and have arisen with the conviction that the children we know would, after having committed to heart the Children's Catechism, lose by being put into this Intermediate Catechism, instead of into the Westminster Shorter Catechism. The definitions of the Shorter Catechism at once inform and fortify as these do not. Even where a new and valuable question has been introduced, the answer is imperfectly given. For example, in answer to question 29, "What is our

duty concerning the kingdom of God?" The answer is: "Our duty concerning the kingdom of God is to obey the commandment given by our Lord: "Go ye therefore, and make disciples of all nations,'" etc. It will take a good deal of reading into this text to make it cover every duty which we owe to the kingdom of God.

It may be in part the work of a professional pedagogue, but it does not seem a whit better adapted to getting truth easily and effectively lodged in the mind than the Shorter Catechism.

The question 49, "Who are the trustees of the Church?" is answered in a way that will give the average child very little light: "The trustees of a church are its temporal officers." I dare say that many grown-ups will wish an exposition of this answer; and that others will dispute its accuracy.

The answer to the question: "What is our duty to our country?" "Our duty to our country is to love and pray for it, to obey its laws," etc. John Calvin would have slipped in a proviso here, something like this; save in so far as its laws may conflict with the laws of God.

This may displace the Shorter Catechism to some extent, even if not intended. That is to be deplored. THOS. C. JOHNSON.

THE PRESBYTERIAN HANDBOOK: 1913. 91 pages, 16mo. Price, 5 cents. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

It contains facts concerning the history, the statistics and the work of the Presbyterian Church in the United States of America. It also marks out the International Sunday School lessons, severally, for the year, and the daily Bible readings; and suggests a list of prayer meeting topics for the year.

Among the decisions in polity, by the last Assembly and noted in this booklet, which gave us pleasure was the following: "Any Presbytery that ordains to the ministry men who deny the teachings of God's word as interpreted by our Standards is guilty of perjury."

If the Assembly will follow up these strong words by the prosecution of such presbyteries as do this, the Church at large will have occasion to thank God for witnesses, of conviction and courage, to His truth.

The compilation has been edited by the Rev. Wm. H. Roberts, D. D., Stated Clerk of the General Assembly.

THOS. C. JOHNSON.

THE PRESBYTERIAN CHURCHES: *By John Vant Stephens, D.D.* Small 12mo., pp., 115. Price, 75 cents. Presbyterian Board of Publication, Philadelphia, Pa.

The purpose of the author is to give a brief outline, by statement and by diagram, of the origins, divisions and unions of the Presbyterian churches in Scotland, Ireland, Canada and America; so that the continuity and relationships of each of these bodies can be easily

traced. The purpose is of practical value. It is a thing worth doing, to state plainly these relationships. The author has executed the simple task he set himself, in a very satisfactory manner. We heartily commend the book to those who are interested in Presbyterianism and would like to retrace the streams in which it has flowed, but have not time to explore the regions which these streams have watered and fertilized. Some even of those who have time to explore, at considerable length, the past of these churches, will perhaps thank Prof. Stephens for this clear outline, using it as a chart in their further explorations.

THOS. C. JOHNSON.

THE COLLEGE OF HAMPDEN-SYDNEY: Calendar of Board Minutes, 1776-1876. *By Alfred J. Morrison.* The Hermitage Press, Richmond, Va. 186 pp. $1.50.

The College of Hampden-Sidney may well lay claim to a career of solid service to the country and of unusual interest to the student of history. Its beginnings actually antedate the firing of the first gun of the American Revolution. Its foundations were modestly but securely laid during the long years of that struggle when distresses were large and available funds were small. Its gifts, yielded ever out of sacrifice, have been colleges and commonwealths and much that has directed and advanced the public good. Its service to-day, marked still by sacrifice but rendered gladly, is held in honor among the friends of higher education.

The founder of Hampden-Sidney (first, Academy, then College) and its first president was the Rev. Samuel Stanhope Smith, the son of the Rev. Robert Smith of Pequea, Lancaster county, Pennsylvania, and the president who succeeded him was his brother, the Rev. John Blair Smith. Samuel Stanhope Smith was a graduate of the College of New Jersey, became its professor of moral philosophy in 1779 and its president in 1794, to continue as the active head of that institution until 1812. In a very real sense the College of Hampden-Sidney was the child of the College of New Jersey. It was founded, and for years administered, as we have seen, by a graduate of the older college. "Of the first staff of instructors were several recent graduates of the College of New Jersey—David Witherspoon (a son of Dr. Witherspoon, of Scotland and Princeton), Samuel Doak"—who later founded, in Washington College, Tennessee, in 1794, the first institution for higher learning in the great Valley of the Mississippi and, by the way, carried his library for it on pack-horses across the wilds of the Alleghanies—"and John Springer, besides the brothers Samuel Stanhope and John Blair Smith." The course of study, as the first prospectus announced to the public, was based, quite naturally, on that in vogue at the

College of New Jersey. The literary society of the new institution owed its name, if the writer may here trust his memory, to one of earlier founding at Princeton. Other points of connection might be pointed out, but it will suffice to say that Archibald Alexander, graduate of the College of New Jersey and later the distinguished founder of Princeton Seminary, was from 1797 to 1806 the president of the College of Hampden-Sidney; that the Rev. William Shields Reid, also a graduate of the same college, was at the helm for the remainder of the college year; and that the Rev. Moses Hoge, D. D., likewise from the College of New Jersey, was president of the younger college from 1807 to the time of his death in 1820. An interesting article could be written showing the close relationship of the two institutions for the forty-six years beginning with the coming of Samuel Stanhope Smith to Virginia in 1774 and the preliminary action taken by the Presbytery of Hanover, in October of that year, relative to the establishment of the school, and ending with the administration of Dr. Hoge mentioned above. The Academy was chartered as a college in the administration of John Blair Smith.

The purpose of the publication under review is clearly outlined in the preface:

"This calendar is no brief. In it may be found the facts for a hundred years of the management by Trustees of one of the oldest colleges in the country. Very few of these men are now living, but the College exists, no one can say how much, because they gave it their oversight. The history of an institution, even if complete as histories go, would be but a partial record; the forces making to that result are so numerous and involved that a state of mind may easily be brought about quite antagonistic to the drawing up of any rational account of past conditions. Action is the thing, and if a register of current acts is kept, little more can be expected. And yet acts are related, often springing one out of another, and it is desirable to trace the process."

Dr. Morrison presents, in this volume, a valuable contribution to the history of the forces of education in America. The book, it should be added, is rendered even more valuable by frequent and illuminating footnotes, the product of wide reading and diligent research, and by thirty portraits of presidents and trustees of the College through the period covered.

J. Gray McAllister.

The Pastor His Own Evangelist: Pp. 447. F. M. Barton Co., Cleveland, Ohio.

Every pastor ought to be his own evangelist at times. He can not always be, nor ought he always to deny himself and his con-

gregation the advantage of outside help. At the times when he is his own evangelist he could brighten his sermons by the use of some of the "seed thoughts" and illustrations given in this volume. It deals with such subjects as Sin, Repentance, Faith, Conversion, Confession, Salvation and Consecration; and under each subject gives texts, analyses, suggestions, seed thoughts and illustrations.

The pastor has preached on these topics already, and may wish to use the same line of thought in these special services. In taking these themes up for a more popular treatment of them he would be justified in using the helps of such a volume as this.

D. CLAY LILLY.

ONE HUNDRED PRAYER-MEETING TALKS AND PLANS: Pp., 544. F. M. Barton Co., Cleveland, Ohio.

I confess I do not see how a book of this kind can serve a high purpose in a minister's library. It is too much like using ready-made sermons. This volume is a collection of homiletic matter of very uneven quality. Much of it is of the kind variously designated as "hay" or "lumber." A preacher must be hard pressed indeed if he makes use of such help. But a book of this kind may be of real service to the layman. He has no access to a large library, nor time for its use and he may fill his quiver from the helps given here and be only the better for it. The men of the congregation who are called upon occasionally to lead the prayer meeting would find this book helpful to them.

D. CLAY LILLY.